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ADVENTURES IN MONEY RAISING

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ADVENTURES IN MONEY RAISING

An Outline of Presidential Duties and Experiences for the University of Dubuque

By

CORNELIUS MARTIN STEFFENS

President Emeritus

AND

PAUL PATTON FARIS

NEW YORK

THE MACMILLAN COMPANY

1930

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TO
EDWY ROLFE BROWN
OF DALLAS, TEXAS

FOREWORD

ONE simple purpose prompts the writing of this book. Its aim is to outline the leading factors in developing an American Christian college from small beginnings to an institution of wide influence.

Five classes of readers are likely to find in it information which they often seek but seldom discover in book form:

1. Men and women desiring to raise considerable sums of money for an institution or organization, and also to obtain publicity for it.

2. Students of the American immigration problem.

3. Leaders of home missionary work of any kind, whether in industrial centers, among foreign groups, on the frontier, in the Spanish Southwest, or among the Indians.

4. Christians who are becoming international-minded and who have an interest in the fundamentals of foreign missions.

5. All who deal with the problems of Christian education in America.

The general reader also has been kept

definitely in mind in the preparation of each chapter.

To numbers of the Alumni of the University of Dubuque this volume is indebted for valuable information, as also to the following: Dr. William Hiram Foulkes, pastor of Old First Church, Newark, New Jersey, and long president of the board of directors of the university; Dr. William P. Shriver, director of the department of city, immigrant, and industrial work of the Presbyterian Board of National Missions; Dr. Robert N. McLean, director of the Spanish work department of the same board; and the following members of the Dubuque faculty: Vice-President William B. Zuker, Registrar John Zimmerman, and Professors David I. Berger, Daniel Grieder and Herman S. Ficke.

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ADVENTURES IN MONEY RAISING

I

A COLLEGE PRESIDENT

In the early decades of the past century a young man sat at work in his small tailor shop, in a frontier settlement near the Mississippi. Through the tiny windows he saw almost endless streams of immigrants making their slow way to the rich prairie lands of the near and farther West. These pioneering strangers presented to the contemplative mind of Adrian Van Vliet an interesting problem and an intriguing opportunity, the sequel of which was one day to be an immigrants' school, of which he himself would be both founder and chief.

Yet with all his dreams, young Van Vliet had no just conception of the significance of the movement he was to organize. He could not know that within fifty years it was to produce a novel institution whose power would be noted throughout the land, and even in Europe's remote towns and hamlets.

To this long-ago principal of a school for German immigrants no thought came of the President who, long after his time, was to

administer the Iowa college which it became, or of the fact that such an executive would be compelled to travel from coast to coast of America merely in order to obtain the impressive sums of money demanded by its expanding cost.

That executive's travels and achievements, little known except to the few who aided him in making the Dubuque college grow, were to call for some surprising innovations. These included an itinerary of 40,000 miles a year in collecting $50,000 for current expenses, the initiating of an original method in advertising, and the application of a shrewd solution to the immigration problem still in its infancy when Van Vliet was young.

When, as financial agent, the President of later days set out on his money-getting travels his first hard-won trophy was a gift of $1000. A heart-breaking setback occurred when in succession two prospective givers, one of whom had promised $8000, the other $10,000, incredibly died a few hours before the checks were to be signed. But almost at once, while in New York, a contribution of $2500 was handed to the President, and thereafter the amounts increased rapidly in number and often in size.

Comedy and tragedy came close together in many of the President's experiences. Near an

Iowa city a farmer whom he visited showed such bitter animosity that any prospect for a contribution seemed to have vanished. Yet, after a few hours and a determined use of tact, the man had become a lifelong friend and had donated $200. The $200 was in banknotes which the farmer, angrily tossing hay in the barn during his rage over the coming of his visitor, had unexpectedly and to his intense surprise impaled on his pitchfork. It developed that some months earlier he had sold some live stock for that sum, and had thought the money lost during his drive home.

Great success sometimes followed closely on deep discouragement. Cornelius M. Steffens, at first financial secretary of Dubuque and later its President, reached Pittsburgh one morning, after a fruitless visit to the East, with no personal bank balance, no funds in the college bank, and only ten cents in his own pocket. By midnight he had a promise of $10,500, besides $250 in cash, and had started back to Philadelphia practically assured, with the backing of a Pittsburgh friend, of success in the East.

On one of his trips to New York he called on a well-known manufacturer of soaps and talcum powder. The manufacturer read the letters of introduction and then, with almost brutal directness demanded:

"You come from beyond the Mississippi

river. Whatever made you think you could come all the way to New York, and get me to give you help for an Iowa college?"

"Because New York is not a big enough territory for the products of your factory," came the somewhat surprising reply.

"You want your goods sold throughout the world," the President continued, before the manufacturer had recovered. "What you produce is needed in China, Japan, Europe, and on every inhabited island of the sea."

"Well, suppose it is," broke in the New Yorker, now interested, "how does all that apply to your work? What does it have to do with your request that I help your school?"

The rejoinder was a story: "There came to us a foreign-speaking student who lived on a Western farm fourteen miles from a railroad. When he traveled to Dubuque he had his first railroad ride. Three months later physicians reported that his eyes were in such a condition that he must give up all thought of study. The boy went home. But while he was at Dubuque he had learned something. When he got home he told his mother that to throw wash water out of the kitchen backdoor was unsanitary. He told his father that the home needed good sewerage equipment. He induced his father to buy pipe, a bathtub and other essentials to a modern American home. In a few weeks the house was equipped with

bathroom, sewerage system and a furnace. Then the neighbors wanted similar conveniences, and he proceeded to help them place in their homes duplicates of the system he had installed in his own.

"Now, sir, that home was ready for the bath-soap, shaving cream and talcum powder which you manufacture. Is it worth your while to help Western boys like him?"

The manufacturer called his cashier, and instructed him to make out a check for $5000 to the order of the Iowa college.

One of the President's first principles was this: "Never know when to accept 'No' as final." Twice he had been turned away, once by Andrew Carnegie, with a frank refusal, only to be greeted with a gift of $25,000—in each instance—on renewing the suit. One day an irresistible "urge" took him to Chicago to call on a philanthropist who on repeated well-remembered occasions had declined his aid. From this next visit the President returned with $10,000.

When a new dormitory was needed he took train for an Ohio city. There he had once called on a wealthy man who had refused all help, but who had sent him a check for $1000 the following year. This time the contributor was interested, but only to the extent of paying part of the cost of the building besides a small

sum for upkeep. With rather rare courage, the caller refused to accept the offer; he was after a larger gift. Ten days afterwards, by telegram, the offer was increased, but still acceptance was delayed. Then came another telegram. The Ohio man had surrendered; he gave unconditional orders to proceed with complete building operations at his expense.

Advertising was needed as an aid to such personal solicitations if Dubuque was to become firmly established. But the President was as untrained in the science of publicity as at first he had been in that of money raising. Few books on the subject had been published. Colleges had not yet begun to advertise on any scientific scale. He was compelled once more to fall back on his own resources.

While traveling he studied the huge advertising signs which even then were featuring the landscape. Through his train window he criticized and absorbed the better features of patent medicine, hotel and department-store billboards. In the cities he pored over the display advertisements in the daily press. Between calls on prospective givers he tried to evolve an advertising plan which could be depended on to reach his public. Yet he was so conscious of his inexperience that he felt he had made little helpful progress.

In his discouragement he called on the publisher of a religious periodical. To him he outlined a self-evolved scheme of weekly advertisements which had features almost unknown to the advertising world. The plan was approved, and soon put into execution.

At once the advertising began to show results. Checks varying in amount from a few to hundreds of dollars made their appearance at Dubuque from time to time, and traced their inspiration back to those unpretentious but informing advertisements. In its principal features the method was speedily adopted by other colleges, and by the church boards, and is used by them to-day.

One morning a letter came to the President written by an elderly Michigan clergyman. The minister had learned from one of Dubuque's advertisements that the institution was in great need of money, and he asked how he could help in getting it. He was told that probably the best way was to speak of Dubuque, as a worthy object, to any of his friends whom he considered able to contribute.

It was not long afterwards that the minister was visiting friends in New York City. While walking on Fifty-eight Street he noticed on a house doorplate the name of a business man who years before had been his classmate at Princeton University. He entered the house, and the two had a pleasant reunion while the

Westerner was in the city. During one conversation the business man casually remarked: "By the way, do you happen to know of some good cause that needs $30,000? I have that much by me which I am ready to give."

The minister leaped to the opportunity. "I know just the place," he answered, and went on to outline the prospects of the growing college at Dubuque.

A telegram summoned the President to New York. There the minister introduced him to Smith Ely, former mayor of the city. The latter offered to give $30,000 toward Dubuque's endowment, provided an equal amount were contributed from other sources. Only six weeks elapsed before the additional sum had been pledged, whereupon Mr. Ely's $30,000 was forwarded to Iowa.

In Dubuque there was much satisfaction over this $60,000 result of one small advertisement in a religious paper.

How a Dubuque advertisement once served as both interpreter and railway guide was revealed one day when a certain young man presented himself in the President's office. He spoke in a language strange to the President, but his failure to make himself understood seemed not to disturb him in the least. Reaching into a pocket, he drew out a much frayed piece of newsprint and confidently handed it

over. It was a Dubuque advertisement from the *Continent* weekly.

Looking carefully at the young man's features and complexion, the President placed him as a citizen of Central Europe, and accordingly sent for several students who had been born there. One of these established contact, and the stranger's story was soon told.

He was from Bohemia. On reaching New York he had shown his advertisement to one man and another, including a ticket-seller at a railroad office, and was soon on his way West. At Chicago his ticket to Dubuque was obtained in the same way. From the local station to the campus his path had been made plain with the help of sundry townspeople, until at length his journey of thousands of miles from what is now Czechoslovakia had been brought to a triumphant conclusion.

His credentials from the Bohemian schools being found in order, the young man who had pinned his faith to an advertisement was admitted to the college of Dubuque.

Booklets and leaflets also formed a part of the President's publicity method. Improved from time to time by experience, these produced varying degrees of success in attracting students and funds. Unpaid volunteer publicity, even that designed to harm rather than help, occasionally brought unexpected favors. One example is an anonymous pamphlet,

circulated by someone with the evident purpose of injuring the administration, which stirred one of its recipients to such righteous indignation that a check for $25,000 was mailed to the President forthwith as a protest.

Always on his travels his eye was alert for prospective students, particularly those whom he considered likely to develop into leaders of the religious life of the nation. He found them on farms, on city streets, and in stores which he had entered for purchases. Various degrees of financial help were needed by the young men he selected, varying from a campus job for self-support to a scholarship, or a loan repayable after graduation.

More than once a boy appeared at the college office with an announcement that the President had directed him to report to Dean Ruston for assignment to an unstated room, to an unnamed class and to undesignated manual work. In following up some new prospect for a contribution, the President had failed to forward particulars regarding the prospective student. The Dean entered the boy tentatively, deferring permanent assignment until his absent chief should return.

At Philadelphia the President purchased some haberdashery in Wanamaker's store. He opened a conversation with the clerk who

made the sale. The man proved to be a Hungarian who in the old country had begun to prepare for the ministry.

"You ought not to stay here," the President at length told him. "You ought to go to school, and become a minister just as soon as possible. Come to my hotel to-night, and let us talk it over."

His confident insistence had its effect. "I will come," the clerk promised.

That evening the full story of the young man's earlier life came out. His mother had dedicated him to the ministry from his childhood. As he grew older he had objected, and in the end had run away from home. After considerable wandering he had reached Philadelphia and his place behind a Wanamaker counter.

In two weeks the Hungarian was on his way to Dubuque, his $450 savings assuring his expenses for his first year there.

Another experience combined the two principal phases of the President's travel activities —making contacts with students and getting money. While he was in a Western city he attended a presbytery or church council meeting. A Spanish-speaking boy was being examined as a "candidate for the ministry," with a view to his recommendation to the denominational board of education for financial aid in his education. The boy failed to meet the

standards of the council, which voted against him.

After the meeting the President talked with the boy, became satisfied of his worthy purpose, and obtained his agreement to enter Dubuque if a scholarship were obtained for him. Then the educator sought out a certain member of the presbytery, a business man who during the examination had shown special interest in the boy. The result was a scholarship, and the young man's going to Dubuque.

As the work of the college increased, and its leaders became better known, calls reached the President for addresses in many states and for other lines of service even farther afield. His response to one such invitation in 1913 took him to Europe. While at Leiden, in the Netherlands, he joined a party of tourists who were being shown the city's famous places. The guide was a boy of seventeen. While his fellow travelers were engrossed in the city's architecture, the President centered his attention on the guide.

It soon appeared that the boy, who spoke English well, had an ambition toward an education. Immediately he was handed his questioner's card, as President of a college that educated foreign-speaking students in America, accompanied by a promise that if after further thought he cared to go to Dubuque,

he could depend on help in getting through college. When the American boarded the *George Washington* at Bremerhaven a few days later, for his return voyage, he found a letter from the guide accepting the offer. In due time the boy entered Dubuque, was graduated, and became an American citizen.

The spirit of understanding between college student and President, often shown before reaching Dubuque, continued through the college course. A man who is now professor of psychology at one of America's leading universities, when a student at Dubuque presented many problems to faculty and President. He was from a poor family, had an unusually bright and active mind and was a good student, but he set a high value on his own opinions and was never afraid to express them. His initiative, resourcefulness and fearlessness led to many a literary production which gave pride to his teachers, and more than one to which they felt compelled to take exception. When members of the faculty glanced through a certain issue of a student publication they found an unusually brilliant but impudent satire on themselves, over this student's signature.

They were up in arms. Evidently the next faculty meeting would demand severe discipline, perhaps the young man's expulsion.

The President called the offender to his office and talked with him. At the faculty meeting he listened to the discussion, and then voiced a plea for the student.

"Don't you know," he asked, "that nothing would please this boy more than to have proof that he had made his professors so angry that they had called him up before the faculty and severely disciplined him? And what effect would that have on him? Don't spoil the boy by paying any special attention to him—let him go!"

The boy was not disciplined. Years afterwards, when he had become the author of several books on applied psychology, he joined the President in laughter over the troubles he had caused during his college days. "The fact is, Dr. Steffens," he said, "you must have possessed a huge amount of native psychology. At any rate, you understood me."

Much thought was given to the problem of vocational guidance. One of the President's most interesting successes led a senior theological student into work of national prominence. A telegram came from the denomination's Board of Home Missions: "Have you a good man for work among the Indians?" He thought of this senior, an athlete, a football star, expert horseman, lover of the outdoors,

unselfish and resolute, and he suggested to the student that he accept the offer.

Knowing that the work would involve a rather lonely life in the far West, the senior placed the question before his fiancée.

A tentative and hesitating "No" was her reply.

The President abandoned persuasion, and resorted to guile. A vocational conference for Christian young people being about to be held in a neighboring city, it was soon arranged for the student to attend as a Dubuque representative.

At the conference the atmosphere of consecration to unselfish service was too much for the young man. As he afterwards confessed, he could hardly wait until he could get again in touch with his sweetheart and with the President.

"Is it too late?" were his first words when he had returned to Dubuque and sought out the President.

His future wife was speedily won over to the offer, later became quite as enthusiastic in the work as her husband, and often expressed her gratitude to the President for havign "acted the part of Providence."

Numerous experiences in the early years emphasized the need of providing an education for immigrants, and foretold the work of

Americanization which was to form a striking feature of the later history of the college.

In his travels, particularly to and from New York, the President was impressed by the trainloads of immigrants going to Chicago for distribution through the North and central West. His sense of the possibilities lying in proper surroundings and training for them in the new land was deepened by the experiences of a Swede whom he met on a train when he was proceeding westward from Chicago.

Soon after he and his wife had reached America the man from Sweden had found work in a sawmill at Clinton, Iowa, at two dollars a day. Saving what they could from his wages, they settled on 640 acres of land and began to educate their family in American life and ways. Now, twenty-five years later, one of his sons was a physician, the other a lawyer, and his daughters public school teachers; all were college graduates.

"My farm is paid for," he concluded, his round face beaming, "I have money in the bank, my family is educated. Now I am pure American, and a happy man."

This conversation had been spoken in German, the language at that time which was still a leading tongue among the immigrants, in many communities in Iowa and the middle

West, and indeed was the language of instruction in the college of Dubuque. For many years all addresses in the college chapel exercises, and even the signals in football games, were spoken in German. Yet the time was to come when the language of Central Europe would be mingled with Spanish, Russian, Italian and other tongues, and finally be completely supplanted by English.

Football presented its own problems. Its introduction by the students came as a surprise to the President, who "never played football at college, and knew nothing about the game." But its manifest benefits in the way of health, entertainment and college spirit soon won his approval, and he became an ardent supporter of college football.

Some time after the students had engaged a coach, he entered the President's office to present a colored boy who had been recommended to the coach by an alumnus as promising football material. The Negro was one of the nation's best broad jumpers, who several years later was to win Olympic honors at Paris for America. But to the President's consternation the boy demanded that an agreement for a stipulated sum of money be signed, in recognition of his athletic ability, before he should enter the college classes.

"Never have I signed such a contract!" the President exclaimed. "I will sign none for you."

Yet the colored boy was not at once dismissed from the room. "You misunderstand the purpose of Dubuque," its President explained. "Its aim is to help students get an education, whether or not they have money to pay for it. Now, if you really want to go to college, if you have the character necessary for making an education worth while, but have no money, we can help you. I will assure you of an education, just as I have done with other boys, but not on account of athletics. You must come to us *because you want to go to college,* or not at all."

"Well," the boy replied, not at all abashed, "I have an offer of one thousand dollars from a big university, and I certainly ought to have enough money to pay my expenses, if I'm going to stay here."

"If that is the way you feel about it, I cannot talk with you any more. But," the President added impressively, "if you do come to Dubuque, and if on even the first day of football practice you happen to break your leg or are otherwise incapacitated by physical injury, you need have no fear. We will see that your injury does not make you leave college; we will continue to care for you, and pay your expenses as if you were still able to do the

manual labor to which you are assigned. That's all."

Coach and athlete left the office, but in a few minutes returned. "Well," the colored boy rather patronizingly announced, "I'll trust you!"

He became quarterback on the football team, and a faithful student and worker.

One of the most enthusiastic friends of football was the President's wife. Following each victory she provided ice cream for the team, and after each defeat contrived some means of taking their minds off the past and turning it toward the better "next time."

She was interested in every activity at the college. Her concern for the students' happiness and welfare took numberless forms, from providing doughnuts or cakes of the kind they had had in the old country, to teaching them the language of the new. One of her greatest gratifications came from a realization that she had given her instruction in English to a boy who in later years became the first Korean president of a college in his native land.

That his constant traveling, in addition to his administrative work at home, should imperil the President's not over-robust health was to be expected. Four times during his administration he was gravely ill, once he was

found unconscious on a train, many of his advertisements were written on a sick bed.

A feeling of compulsion continued to drive the President forward, in faith in the protecting power of God. The history of the University of Dubuque, outlined in the chapters of this book, seems to have been marked throughout by a strong sense of obligation, by a determination to depend on God, and by much public and private prayer.

In similar spirit the President, on the night of the day which began his work at Dubuque, took a walk about the streets and, finding a retired spot fronting a fountain near the edge of the city, there knelt in a prayer of dedication to his task. And when after several years a large assembly of friends of the college from many parts of the country were gathered to dedicate the administration building—the first impressive material fruit of his labors—at first he was not among them. When sought, he was found in his home, bowed in prayer for strength and wisdom to guide the university at Dubuque to its larger destiny.

II

THE YOUTH OF A COLLEGE

By many a farm fireside on the prairies, venerable Americans of to-day still tell of an extraordinary man of Europe who appeared in the Mississippi Valley nearly a century ago. He was "a Hollander by birth, a tailor by trade, and a preacher by the grace of God." This remarkable newcomer, though past the age of fifty, was to launch a far-reaching educational movement, transform entire communities, and stamp his personality on scores of leaders of men, who in turn would perpetuate it in the lives of thousands of others.

The fame of Adrian Van Vliet rests on his exceptional achievements, but also on his singular handicaps. He attended no school or theological seminary, yet presided over a school and taught theology in a seminary. A struggling artisan during two-thirds of his life, he made a success of an exacting profession in the remaining third. In an English-speaking land he was compelled to twist his Dutch tongue to use German in both teaching

and preaching, and quite broken German it was at first; nevertheless he conveyed an effective message to his hearers.

"An original man," his students called him in their later years. And an original man, a man of pioneering resourcefulness, Van Vliet was in fact compelled to be. For he was living in an original country; he was helping to build the new civilization of a new land.

In one large section of that territory, the first permanent settler was a French Canadian trader known, among the Fox Indians, as Little Cloud, but to history as Julien Dubuque. By agreement with the Foxes, who in Wisconsin had told him of the presence of lead in the hills of what is now Dubuque County in Iowa, Julien Dubuque and several companions in 1788 began working the lead mines with hoe, shovel, crowbar and pick. Probably the first time the American flag was raised in the county, to many of whose student-immigrants of later years it was to be the symbol of a new-found freedom, was on July 4, 1828. The ceremony took place in the course of an Independence Day celebration by a picnic party from Galena, the near-by Illinois town known then for its lead and afterwards for the residence there of General U. S. Grant and of Joseph Jefferson.

It was in 1833 that the first Christian ser-

mons were preached in Dubuque. That year witnessed the formal opening of the county to settlement, by a government treaty with the Foxes and Sacs. Settlers had been few until then, for after the death of Julien Dubuque in 1810, the Indians had opposed the coming of other white men. But the treaty brought a sudden and thrilling change. Americans and Europeans in surprising numbers flocked in, having found their way to Dubuque made convenient by the Mississippi before the future, but less accessible city of Chicago, one hundred and eighty miles away, was more than a small village.

"Yankees" and Irish predominated among the early settlers. Old inhabitants cherish the strange tradition that Daniel Webster arrived to become for a time the operator of the town's first rowboat ferry across the Mississippi. They tell this tale quite as earnestly as they proclaim the record of later history that Andrew Carnegie entered a bid for stringing the Illinois Central Railroad's bridge over the waters of the same stream.

To settle on the prairies to the west and north, a different type of immigrants began to reach Dubuque in the '40's and '50's. These were largely Swiss and Dutch, and especially Germans who had been moved by the spirit of liberty which flamed high in the old country in 1848. Such streams of immigration, in

those and subsequent years, brought to the United States Carl Schurz, Louis Agassiz, Henry Morgenthau, Edward A. Steiner, Joseph Pulitzer, Jacob Riis, and other eminent Americans.

By 1851 Dubuque was a city of 4100 people. The local *Daily Miner's Gazette* on a spring day in 1852 proudly announced: "Our hotels are crowded beyond their capacity to accommodate. . . . Our streets are crowded with immigrants. The best and fastest steam ferry boat on the Mississippi is actively engaged. Everywhere is seen growth and prosperity."

To this thriving center of a German population, with its manifest invitation to aid in establishing a new civilization, Van Vliet the pioneering preacher was soon on his determined way.

When the boy Adrian began life as a member of the humble Dutch family of Van Vliet, he entered on a series of experiences, both in the old country and in the new, which were to have their logical result in his educational and missionary work at Dubuque. In childhood his schooling was of the most meager kind. As a young man his education was self-given, the outgrowth of intense religious experience.

His conversion to the Christian faith seized upon his entire life. For years he devoted his spare time to study of the Bible. Because he

lived in a time of intense religious controversy in the Netherlands, he threw himself into the conflict with the ardor of youth and the power of deep conviction. He became a militant defender of orthodox Calvinism, but only after a mastery of the Dutch theologians. The Pietistic movement, then still a factor in Holland, had its influence on him also; intellectually a Calvinist, spiritually he became a fervent advocate of a vital religion of experience.

On the voyage to America and afterwards, Van Vliet became inevitably drawn close to his fellow travelers, to whom he was bound by a common interest in a new life in an undeveloped land. Their need, in their new environment, of a personal religion, based on a firm belief in the content and message of the Bible, early laid hold of him, and shaped his future.

When he made his way to the upper Mississippi Valley, "the other end of the West" at that time, he came to an Illinois whose population was more than doubling every ten years and whose leading city of to-day, Chicago, already numbered about 5000 inhabitants. He settled near the boundary of Iowa, a territory newly set apart from what had been Wisconsin territory, and as yet having a population of only about 100,000, of whom nearly 4000 lived in the frontier city of Dubuque.

It was in the far southwestern corner of Wisconsin—a territory which had scarcely 100,000 inhabitants—in a mining village called Platteville, that Van Vliet made his new home. There he earned his living as a tailor and cap maker, while also pondering the religious needs of his customers and of their neighbors far and near.

The West was, in essentials, a foreign mission field. Its sparsely settled regions were the arena of missionaries sent out by the churches of the Eastern states to labor among the Indians and the English-speaking pioneers. But to the Lutheran and Reformed churches of Europe this American West was the new home of many of their adherents, and in it they supported a considerable number of missionaries and pastors. Not for many years, indeed, did most of the churches among the people who used a foreign language cease to draw much of their support from Europe.

Loyal to the home churches, while yet establishing their own congregations, many of the West's immigrant settlers long held to their old-country language and still longer to their religious customs. Picturesque among such usages—with the predominant people, the German settlers—was the "mission-feast," an observance still in high honor among them to-day.

The *Missionsfest,* which had its birth in Germany, was designed primarily to arouse Christians of an individual church to a greater interest in foreign missions. As transplanted to this country, the custom was often followed by a group of churches, ministered to by one pastor or by a home missionary on his itinerations. The mission-feasts continued for two or more days, were held out of doors with modern picnic features, and brought together friends from close at hand and far away. A threefold effect of the mission-feast in the new world was to draw closer to one another the people who spoke a common language in a strange land, to deepen their own religious life, and to stimulate their zeal for Christian work among other immigrants. The bond of identical interests which eventually developed the *Missionsfest* in the West, and which is vividly illustrated by it, formed a valuable aid to home missionaries laboring among the new settlers.

Among such home missionaries was a young Swiss minister, the Rev. John Bantly. He soon became another factor in molding the career of Van Vliet. Covering an extensive missionary territory, Bantly had located one of his preaching stations at Platteville.

Very soon the warm spirituality and missionary zeal of the Dutch tailor deeply im-

pressed the Swiss missionary. The two were agreed as to the imperative need of missionary work among the immigrants pouring into the valley of the Mississippi. Bantly urged the older man to give his life to the ministry instead of to a trade. Van Vliet's Bible knowledge, theological background and concern for the souls of the settlers at length convinced both men of his ability to serve usefully in religious work, and he consented, "if God would open the way." Until such divine leadership should become clear, however, the young tailor remained at his tailor's bench and at his spare-time theological studies, preparing for whatever destiny life had in store for a willing Christian.

Van Vliet was essentially an individualist. In thought, speech and action, as his later years revealed him, he was a man of his own kind. At a time when most ministers, including theological students, were proud of their flowing frock coats and full beards, he dressed simply and kept a clean-shaven face. Habitually he carried a walking stick. His personality was striking and pervasive; his students are said to have idolized him.

Intenseness marked him in all his activities. As a preacher, he was a flaming expositor of the word of God, determined on carrying his point to his hearers, and accustomed to pro-

long his sermons through an hour or more. His theology was intensely conservative, quite Puritan and yet distinctly experiential. As an administrator he was enthusiastic and resourceful, even if not convinced of the need of constant progress; he was content with what he had, if he could not hopefully seek for more.

If his influence as a teacher tended toward a somewhat narrow religious outlook, it made effective Christian leaders of his students, who have indicated that the days they spent in Van Vliet's classroom appeared to them as "the golden days of their lives."

While the tailor was still awaiting the guidance of God he received formal announcement that a small church at Dubuque, in Iowa, but less than twenty miles away, had called him to be its pastor. Even then he must have had some hesitation, corresponding to the recorded misgiving of the church itself. For that organization was made up of Swiss and Germans who used the German language, whereas it was well known that the Dutch tailor's acquaintance with German was decidedly imperfect. Nevertheless, the self-confidence and determination which had marked the latter's life thus far led him, at middle age, to accept this his first invitation to the work of a minister.

The city to which Van Vliet came in 1852 was set on a number of hills, with the grave of Julien Dubuque, its founder, prominently placed on the top of one of them. From the heights a far-reaching view was obtainable of the hills and valleys of Illinois and Wisconsin to east and northeast, beyond which lay the level acres whose future crops of corn and wheat, like Iowa's own to the west, were to multiply the population manyfold within a few decades. To numbers of the Germans among the townspeople, it is stated, the wooded hills of Dubuque offered many a homesick reminder of the scenic heights of Heidelberg, seat of Germany's far-famed university.

The church of Dubuque had been founded, sixteen years before, by the Rev. Peter Fleury, who had come from Switzerland to America as a prospective missionary to the Indians. His plans for some reason proving impracticable, Pastor Fleury settled at Dubuque, in order to preach to the Germans living there. After his return to Switzerland, following the death of his wife, the congregation had had as its minister "a quiet young man named Madolet" but now was pastorless. Though formally called the German Presbyterian Church of Dubuque, the color of the paint on its small edifice brought it to pass that when Van Vliet, of the bluest of blue Presbyterians, began his

ministerial career, it was as pastor of "The Blue Presbyterian Church at Dubuque."

His work in the church was marked by much success. In the pulpit his German improved rapidly, and his fervor and knowledge of the Scripture held his hearers' interest in spite of its lapses in phraseology and accent. But he had scarcely begun to conquer the language when a new demand was made on his resourcefulness.

Van Vliet could not keep his thoughts away from the people who daily entered the town only to leave it at once. Those American and immigrant newcomers were moving out upon the fertile prairies. They were founding new settlements, which extended the frontier farther and still farther west. For the religious needs of these settlements little was being done. What was needed, Pastor Van Vliet felt, was a group of young ministers properly prepared for preaching in the newest West.

No school for preparing them was at hand. Regardless of the fact that as yet the Germans had not learned to depend on the English-speaking churches for help in solving their problems, the American Presbyterian churches themselves had no near-by theological school. It was to be seven years, indeed, before a seminary was to be located at Chicago; for the present the entire Northwest,

with eight synods covering much of the country between Cincinnati and Minneapolis, and between St. Louis and Detroit, was dependent on theological schools as far south as the Ohio River or as far east as Pittsburgh.

No one else seeming ready to do that which he considered required doing at once, Van Vliet decided to attempt to meet the need. Himself possessed of no college or theological seminary training, he yet determined to find several consecrated young men, and to prepare them for preaching in the growing West.

Uncle Tom's Cabin, a book which contributed greatly toward leading the American Negro into a larger life, was published in 1852. The same year saw the founding of a school which was to have a similar influence on the life of the American immigrant.

Van Vliet's institution began work with two young men, whom he took into his own home, and whom he there instructed. Two others he added shortly afterwards. Of these four first students in what at a later time became the University of Dubuque, one he found in Dubuque itself, one in Illinois, and two in his former home at Platteville, in Wisconsin.

The aim of the Van Vliet school, during all of its founder's administration and for long thereafter, was exceedingly simple. It designed to give to foreign-speaking young men,

of little education, just enough training in the Bible, in the essentials of theology, and in public speaking to enable them to become useful Christian workers among their own people. The purpose was broadened later, to an extent calling for financial and educational facilities not at Van Vliet's command, but such advance was evidently far from the Hollander's thought in his early day of simple things.

The equipment corresponded to the aim; it was exceedingly plain. The school's plant consisted of the basement of the "Old Blue Church." This basement, in the language of modern education, included classroom, library, dormitory and commons. The faculty was made up of Van Vliet alone.

For textbooks, the school during many years used, first, the Bible—not in Greek or Hebrew, but preferably in Dutch, with the Zürich Bible, and Luther's and the King James English translations occasionally called upon. The second textbook, and apparently the only other one, was *Redelyke Godsdienst,* a work by the Dutch theologian William à Brakel which was held in high repute among the Pietists of the Netherlands.

Thus the school organized in the church basement appears to have been rather an "institute" of modest ambition than an academy of high-school grade or than a theological

seminary. "The problems of self-help, scholarships, discipline, athletics, student self-government and examinations," now the everyday concern of heads of colleges, "hardly ever clouded their sunny days," to borrow the language of one of the school's historians. "There was patriarchal simplicity and apostolic community of goods" in the small group that composed the Van Vliet school.

When increased attendance called for more teachers, with customary inventiveness Van Vliet adopted two expedients. He used several of his more advanced pupils as instructors. And he selected one of the most promising among them and entered him as a student in a small college which had opened its doors in Dubuque. In good time this young man, the Rev. Godfrey Moery, became the assistant principal of the school, and a teacher specializing in Latin, Greek and history.

In spite of all its difficulties—of inadequate building, equipment, faculty and financial support—the institution manifested the demand for its instruction by continuing to grow. In 1867 its students numbered twenty-two. In the same year six churches in its territory were asking Van Vliet for pastors for their pulpits, and still others, which were being organized from time to time, were depending on him for ministers. But the accommodations were

severely taxed, the rooms were overcrowded. Need was felt for a new building—which was not to be heeded for several years.

A token of hope for the future was found in the action of the General Assembly of the denomination in taking the institution under its care as an approved seminary for the training of ministers. But though Van Vliet each year earnestly petitioned the Assembly for aid, in money and in books, the church felt able to contribute little to the seminary except its commendation.

Ill health and increasing age in 1871 compelled Van Vliet to lay down the burden of the seminary. Before he took this step, however, the veteran had prepared the way for his successors. He had made ready two men to take his place. His pupil, protégé and assistant, Godfrey Moery, was to become in turn the assistant of another early student, Jacob Conzett, in carrying on the work which Van Vliet had begun nineteen years before.

During that period the school year after year had sent out graduates into the ministry, who preached the Gospel, established churches and strengthened the attachment of the foreign-speaking people to America and to the Church. For many years "the Van Vliet tradition" remained powerful in the institution, as it remained, also in the lives of his students. Van Vliet's conservatism in par-

ticular was pervasive and long-lived. That passion for the traditional in theology led him to vehement opposition to the proposed reunion of Old and New Schools in the Church, which became effective in 1870. His death, May 9, 1871, closely followed the reunion.

Encouraging circumstances greeted the new administration. The seminary now had a new building, a reorganized faculty and a new principal.

Shortly before the death of Van Vliet the energy of the new head of the school, combined with what must have been stern self-sacrifice on the part of many of the people of Dubuque, enabled the institution to obtain what was in fact its first building. This was a structure which had belonged to a "young ladies' seminary" under control of another denomination and which was located on "Seminary Hill," across the street from the "Old Blue Church." Purchased for $10,000, this remained the home of the school for thirty-five years. Its acquisition brought deep encouragement to the institution's supporters, by many if not all of whom it was regarded as commodious enough to house the school as long as either building or school should endure.

Formal recognition of the fact that "Dubuque" was by now doing work not only in

theology, but also in collegiate training, had been given shortly before Adrian Van Vliet's death. The faculty, though of only two full members in addition to assistants, was at that time regularly organized. Mr. Moery, formerly an assistant, became not only teacher in the collegiate department, but also Professor of Oriental and Biblical Literature in the seminary, Mr. Van Vliet becoming Professor of Church History and Theology in all its branches. After the latter's resignation his place as theology professor and as head of the seminary was taken by his successor in the pastorate of the church, the Rev. Jacob Conzett.

A member of the first graduating class of the Van Vliet school, Jacob Conzett was the oldest son of a Swiss mountaineer. In his homeland he became a devoted disciple of Pastor Peter Fleury, who then was head of the local school, and determined to attend the school and later to become one of its teachers. But Jacob's parents and pastor had a more momentous future in mind for him.

At New Orleans, in 1846, there landed a small company of Swiss immigrants, who included the Conzett family, their hearts set on the immense interior of the new country. Up the then teeming Mississippi river the party sailed until it reached Galena, a town

"in that interesting corner of the great inland empire where Illinois, Wisconsin and Iowa join borders."

Pastor Fleury himself arrived soon afterwards, to engage in missionary work among the Swiss, German and Dutch settlers. From his headquarters at Dubuque, he soon visited Galena, where he was accorded a warm welcome by the Conzett family. On his return to Dubuque the Conzetts followed him.

The boy Jacob soon met Adrian Van Vliet, and later he became the fourth student in the Van Vliet school. On graduating in 1858, he was licensed to preach, and at once entered on a home missionary career covering more than a half century, including ten years in succession to Van Vliet as pastor and professor at Dubuque. About half of his service was in Dubuque, Chicago and Wisconsin, and much of the remainder was in two well-known suburbs of Cincinnati. The University of Dubuque's first honorary degree of doctor of divinity was bestowed on the Rev. Jacob Conzett.

Not even the seminary's auspicious circumstances in 1872 could withstand all of the blighting effects of theological conflict. A vehement controversy broke out among the German leaders, both laymen and ministers, more or less closely connected with the semi-

nary, mainly over Scripture interpretation, including some aspects of Christology. The school suffered severely. Its attendance fell away until in 1883 only two students were left. Mr. Conzett and his associates had resigned in the meantime, and the continued existence of the seminary became very problematical.

Among the friends of the school who believed in Dubuque, who had abounding faith in it, and who refused to let it perish, was the Rev. Godfrey Moery, Van Vliet's protégé and exponent of the best of "the Van Vliet traditions" (quoting a historian on this period). "He was a man of sterling character, self-sacrificing to the utmost, without the least ostentation bearing every burden put upon him. . . . Twice he resigned, twice he was recalled."

Reorganization was effected with the help of Mr. Moery, in 1884. "The disturbing elements were eliminated from the control of the institution." A new faculty was elected and a field secretary appointed. Next year the attendance was twenty-five.

From 1885 until the dawn of much larger things seventeen years later, the history of Dubuque is one of peaceful devotion to the education of ministers, but also of interesting personalities in its faculty.

Professor Godfrey Moery, the records state, who returned in 1884, "remained to the day of his death in 1904, beloved by all his students."

An echo of the long-ago is heard in the notation that another member of the faculty after 1884 was "Professor John Bantly who, many years before as a young home missionary, had brought Van Vliet to Dubuque. He was a Swiss from the Grisons, a man of powerful eloquence and of great originality."

"The most remarkable addition to the 1884 faculty was Professor Adam McClelland, D.D., Ph.D. Blind, yet a scholar of great erudition and wide knowledge, he was an eminent teacher. Thoughtful students found him an ideal teacher."

A woman's name for the first time was found demanding mention in Dubuque's history, when reference was being made to Professor McClelland. Mrs. McClelland, like her husband, was beloved among the students, the record reads. She "gave her motherly sympathy to many a poor boy," in illness or in some other youthful trouble.

Sudden death from heart failure cut short the able career of the Rev. Adalbert Vanderlippe, who in 1890 became Professor of Systematic Theology, after successful city mission work in St. Louis. At Dubuque he was known as "a vigorous personality, with strong

convictions, capacity for leadership, and strong influence upon his students."

Suggestions of the University of Dubuque of the later period are found in two other faculty names—those of the Rev. William O. Ruston and of the Rev. Nicholas M. Steffens. Of Dr. Ruston, who became very prominent in the university's life, this chronicle will speak at length in a later chapter.

"The first teacher of theology who had an adequate academic equipment, and whose scholarship was as extensive as his task required" was Dr. Nicholas M. Steffens. From a professorship in the Western Theological Seminary of the Reformed Church of America, a seminary located at Holland, Michigan, Dr. Steffens went to the Dubuque Seminary in 1895.

Like Professor Moery, however, Dr. Nicholas Steffens twice resigned. On the first occasion he was recalled, but the attractions of his work at Holland, which welcomed him back in 1903, made it impossible for him to consider a second return to Dubuque.

Dr. Nicholas Steffens was a convinced conservative. He had won an enviable reputation among the theologians of the Reformed churches as an able champion of conservative theology. "Yet he was not a Van Vliet man," and in a seminary where for many years the teaching of theology was judged by its fidelity

to the Van Vliet tradition, he felt it impossible to continue his labors longer than a total of about six years. "He was blessed with a long teaching ministry" at Holland.

If the Dubuque of 1852 to 1902 had as its principal result the evangelization of German immigrants, it appears to be quite as true that a secondary fruitage was Americanization. If not always in language, yet constantly in spirit, the Van Vliet school and its successor made Americans. When the national crisis arose in 1861 Dubuque's men were loyal to the Union, and the loyalty of those days was to be reflected in similar, often agonizing, devotion to America in 1917.

Scores of minister-graduates were sent out during its fifty years by the Dubuque school which long bore the name, "The German Theological School of the Northwest." Though they have labored in all parts of America, as a group of Dubuque alumni they have done concentrated work in the nine neighboring states of Minnesota, the Dakotas, Missouri, Nebraska, Kansas, Illinois, Wisconsin and Iowa.

It is commonly regarded as a general principle that, in a new country, only after churches are organized is it possible to discover young men who are ready to be edu-

cated for the ministry. But on the contrary, it was Van Vliet and the students whom he had gathered about him who organized many of the German Presbyterian churches in the West, particularly in Wisconsin, Illinois and Iowa.

These were men who worked in small country parishes on meager salaries. "Theirs was the hard task of building a work which was always changing in language, in social outlook, in the problems of translating old-world ideas into American ideals." And theirs was the doubly difficult labor of thinking and preaching and conversing in two languages.

Typical of the man-power results of the fifty years of small things at Dubuque were the careers of the four first students graduated. Of these, that of the Rev. Jacob Conzett has already been outlined.

"The romance of the pathfinder centers about the name of Jacob Brinkema." Born in East Frisia on the border of Holland, in 1864 he came to America, at the age of twenty-eight, to seek his fortune in the land of opportunity. But here a higher purpose mastered him. It led him to the Van Vliet school, then into the ministry, and into a number of effective pastorates in Nebraska and

Iowa, including that of the influential church at Kamrar, Iowa, of which he was the founder. A son of Mr. Brinkema's has been pastor, in recent years, of leading churches in the Central West.

"Fair Bingen on the Rhine" was the birthplace of Jacob Kolb, who when eleven years old was brought by his family to Platteville, in Wisconsin. The influence there of Adrian Van Vliet induced him to become a Christian, took him to the Dubuque school, and finally ushered him into a half century of preaching. He organized four churches, in town and country, and traveled far and wide. The last years of his life were spent as an agent of the American Bible Society, for whom he distributed copies of the Scriptures in thousands of homes, over the prairies and along the rivers of the West.

During all the forty-one years' ministry of John E. Funk, this early Van Vliet graduate did not once serve a church that was strong enough to meet all its own expenses. Each was a home mission charge. His salaries were uniformly so small that his fellow pastors are said to have wondered how he contrived to be "free from worldly cares and avocations" in the circumstances. Yet he supported and educated six children, one of whom became a member of the faculty of a Minnesota college. Mr. Funk was a native

of Hesse, in southwest Germany, and an early graduate of the basement school of Dubuque.

Such magnificent results, the outgrowth of such conditions, manifestly did not demand of the Dubuque school a college or seminary of modern curriculum, modern equipment, and modern cost. But, after fifty years, a change to modern facilities began to be made.

In 1902, while Dr. Nicholas M. Steffens was still at Dubuque, his son, the Rev. Cornelius M. Steffens, came to the college as its financial secretary. With his arrival a new era in the institution's life began. The German Theological Seminary of the Northwest was about to be developed into the University of Dubuque.

III

PREPARING FOR THE PRESIDENCY

TWO men, one day late in the nineteenth century, sat talking in a house near a small city of the eastern shore of Lake Michigan. Their discussion was of much concern to them, for it involved the expenditure of thousands of dollars, in a transaction new to each of them. They were attempting to decide just where and just how to purchase for a near-by church, at a reasonable price, one of the high-grade pipe organs which at the time still lay beyond the financial means of most religious bodies.

In the end compelled to adjourn the conference for more information, the two men separated. After taking leave of his visitor at the outer door, the host, a local pastor, heard a voice speaking from the study which he had just left.

"Why didn't you ask me?" a young man called out. "I can help him get that organ."

"Oh, can you, son?" rejoined the minister in a rather doubtful tone. "I did not know that you had ever sold pipe organs!"

As a matter of fact, the son had not. Of pipe organs he knew little more than that they cost considerable sums of money. But one additional fact he had been quick to deduce —the person who contrived to make a pipe-organ sale would be entitled to an attractive commission. And at the moment he was in need of just such a financial lift, to pay his college expenses for the next year.

It was finally agreed that the college student should have an opportunity to show what he could do.

Promptly he sought out a merchant in the town with whom he was on good terms. Catalogues of music houses in Michigan and in Chicago were located among the merchant's papers, and the minister's son began studying them thoroughly.

When he felt that he had mastered the essential details of wind supply, pipe work and action, soundboard and manuals, as well as of prices of installation, the prospective salesman called on his father's vistor. The eventual result was a sale, and a commission so large that his college costs for almost two years were safely provided for.

This successful venture in salesmanship was a component part in the preparation of the young man for his future work as President of a college. With the training in initiative, energy and self-reliance that it afforded, it

was also an outgrowth of the influence his parents exerted on his later life. Though they consistently felt compelled to refuse him financial help in getting a college education, they left him free to follow his own decisions and ambitions, into whatever promising fields of effort these might lead him.

If one were to attempt to name a few factors indispensable in preparing a young man for administering a present-day Christian college in America, probably the following qualities and endowments would be included. As here given, the list is not designed to be exclusive of other qualities, and it is expressed not in technically exact but rather in popular language:

I. Professional Equipment.

1. Intellectual background—including an appreciation of the value of an education.
2. Organizing power—ability to unite, develop and utilize the elements composing a college.
3. Constructive conservatism — combined with a spirit of pioneering.
4. A financial consciousness—including a sense of the need and place of money in Education, and an ability to provide it.

5. Knowledge of human nature—featured by an ability to make and maintain friendships.
6. A spirit of service—in the College and, through the College, to the community, Church and world.

To these there would no doubt be added a number of more personal qualities in the future President, aids to him in developing most effectively the above professional powers. Among them would perhaps be these:

II. Personal Characteristics.

1. Self-reliance and independence.
2. Initiative and resourcefulness.
3. Energy and aggressiveness.
4. Perseverance and patience.
5. A spirit of loyalty.
6. A vital religious faith.

Now it is a significant fact that in each of these twelve directions a future President of the University of Dubuque was, in some marked measure, guided and prepared for his work, either by inheritance or through his his own experiences in childhood and youth.

To the spirit, the lives and the memory of his parents Cornelius M. Steffens as a college president was heavily indebted. Their influence upon him not only molded his character without his ever being aware of its full power

over him; he was indeed repeatedly and deeply conscious of his debt to them. An illustration was afforded in 1913, in the midst of his administrative work at Dubuque.

After having filled an engagement that year as a speaker before a meeting of the "Pan-Presbyterian Alliance" in Europe, he gave himself no satisfaction in casual sightseeing until he had visited two cities in particular—Emden, in Germany, and Perth, in Scotland. In the German town his father, the Rev. Nicholas Martin Steffens, D.D., LL.D., had been born seventy-four years earlier, and had been a pastor thirty years earlier. In that church, which is reported to have witnessed "a continuous revival" during his father's pastorate, the son at the age of forty-seven on invitation preached a sermon which to him was in part-payment of his debt to his father's character and influence.

At Perth, similarly, he paid tribute to his mother, accepting all opportunities for visiting places and persons retaining any reminders of her life there, from her birth in 1836 to her leaving for foreign missionary service in Turkey nineteen years later. One of the men whom he was most interested in meeting happened to be still sending regularly to her in America, as he had done since her childhood, the small annuity settled upon her years before. In Perth, as in Emden, the son

heard enthusiastic words of praise of one of his parents.

A graduate of the Women's Seminary of the University of Edinburgh, Jane Graham, like her future husband, had a brilliant mind and was devoted to lifelong habits of wide reading and thorough study. Her intellectual companionship was a powerful stimulus to him when, after her marriage to Nicholas Steffens, who was then twenty-three years old, he completed a three years' theological course in one year. He had already been teacher in a girls' seminary at Oldenburg when seventeen years of age, after a brilliant student life in the *Gymnasium* of his native city. In later years his writings and his pulpit and classroom teachings were marked not only by simplicity, clearness, directness and brevity, but also by high scholarship and broad intellectual outlook.

A spirit of adventurous pioneering, of interest in people of other lands and races, and of unselfish missionary service as well, featured many of their experiences.

Each of the young people at the age of nineteen was a foreign missionary at Constantinople—the one from the Free Church of Scotland, and the other from the Reformed Church of Germany—each working among the Jews of that Turkish city, particularly those whose former home had been Bohemia.

After they had met each other there, and in 1862 had married, they went for his theological course not to Scotland nor to Germany, but to Holland. There she helped meet the expenses of his education by opening their home to boarders. And at the age of forty-four, after eight years of pastoral work in Germany, he embarked with his wife on a new and testing pioneering adventure. They crossed the sea to America, where they served several years among the German immigrants of Illinois, then among the Dutch settlers of southern Michigan, and for a time among the German students of the Seminary of Dubuque, Iowa. Each experience was one that called on their power of adaptation to a new, taxing and often bewildering environment. In the Iowa city the professor's wife made a lasting impression on her husband's students by her daily thought for them and her always ready counsel and sympathy.

In his parents' increasing ability as leaders and organizers of men, the future President's preparation was carried forward by virtue of numerous crises in their lives.

Freedom from the tyranny of an ecclesiastical state tax was won for the people of Feldhuisen, in Germany, when as its pastor there Dr. Nicholas Steffens threw himself agressively and fearlessly into a conflict with the government on their behalf. The boy Corne-

lius was born here at about the time of this crusade.

A bitter controversy broke out in Michigan while the elder Steffens was pastor of the Reformed Church of Zeeland. The disagreement, which centered around Free Masonry, temporarily closed the Theological Seminary in the neighboring city of Holland, disrupted the Reformed Dutch Church, and lost to it many congregations. As an indefatigable debater, bold champion, and yet tactful strategist, Dr. Steffens defended the right of a Mason to be a Church member. Through his patient loyalty to his friends, his Church and his Master, he eventually saved his own congregation and the Classis of Holland to the Church.

But at Holland the congregation had lost practically all of its church membership, and also its house of worship. In its distress the remnant issued a call to the victorious Zeeland leader. He identified himself with its apparently forlorn hope, and after energetic and persuasive pastoral efforts persevered in his work for it until it had become once more a strong, influential and united organization.

An interesting contrast, which is also a study in compensation, is presented by some

of the characteristics of the minister and his wife.

In complement to his personal reserve and danger of too frequent withdrawal from social contacts, she revealed a very human approachableness both inside and outside the home.

For such faults as may have lain in his rather inflexible Calvinism she compensated, among his children and other intimates, by interpreting to them the Bible which she loved, in warm and natural present-day terms.

"You must believe this," sometimes the father told one of his children, but they recall that the mother's habitual course, in such a case, was to take the child quietly off to one side, and there explain the point under discussion until it was both clear and wholly acceptable.

The father's firm religious convictions, for all their undercurrent of vital spirituality, occasionally led him into an impetuous action in controversy which he afterwards regretted —and which he customarily followed up by offering a hand of contrition and forgiveness. In similar circumstances the mother was wont to draw upon her habitual self-control, upon her dependence on God's will, and upon prayer—in which she was daily well practiced.

All the experiences here outlined had their inevitable part in making one of the sons ready for the work of administration of a Christian college. And so, too, did a trait which stamped her personality to a degree observable to her intimate friends, and which was not without its counterpart in the son's life. This was a spirit of endurance of repeated trial, disappointment and sorrow which marked her life and left a sort of tempered melancholy on her character. The death of an especially loved daughter, her own ill health in later years, and her sharing in much conflict and struggle, in a life apparently meant rather for peace and quiet progress—these were some of the events which broadened her sympathy with all human beings who were in trouble, in aspiration or in need.

A polyglot experience began for a small four-year-old when his parents brought him to the United States in 1870. From a land whose settled customs he was only beginning to know, he was placed in an unformed community in a new world. Then scarcely had he begun attending school in a one-roomed building at German Valley, Illinois, whose pupils outside of class always spoke in low German, before he was snatched away to a few months

in a school on the lower East Side of New York City, where the language was a species of English. And thereafter for several years he was once more talking German in German Valley.

But when the language of every boy and girl on the local streets is Holland Dutch, the newcomer has a more serious wrench to his ability to make himself at home. At Zeeland, Michigan, the twelve-year-old was forced in self-defense to learn the mother-tongue of the Netherlanders.

For the time being the boy was using three languages. He still had in his mind the classic Heidelberg Catechism in German. At Zeeland he mastered it in Dutch also. And in his own home one of his daily tasks was to recite from the same Catechism in English, the language always used by his mother when talking with her children.

Such varying school and public contacts, including quite as stirring experiences during the next few years, exerted undoubted influence in shaping the character of the future college President. They added noticeably to his knowledge of human nature, and of how to estimate young people's ambitions, needs and troubles, which he was always acquiring as one of a family of three self-assertive boys and five energetic girls.

Ambition received a severe blow when the grade-school days in Zeeland were done. For what he considered sufficient reasons the boy's father at that time put a sudden stop to his education. Instead, he was to be sent to a farm, and to become a self-supporting successful farmer, in the health-preserving atmosphere of outdoors.

A main factor in this radical decision dated back to the time when Cornelius was only three years old. He had fallen down on a stone step and had received an injury to his skull. His parents for weeks despaired of his life, and apparently his father feared that it would forbid his success as a college student. The theory may have been strengthened by the fact that the son was far from being a brilliant student in the elementary school; he had much difficulty, in particular, with history and mathematics.

Yet the student himself was determined to have a college education. His father declining to give financial help in a very doubtful enterprise, the son took his future into his own hands. He entered on a period of independence of action, self-reliance and self-help which was to make him an understanding friend of other young people a quarter of a century afterwards.

The farm work was very congenial. On the

thousand acres he learned to plow, shock oats, care for horses of which he became very fond, milk cows and estimate the weight of live stock.

Two bizarre adventures featured the nine-months' farm experience. One was the boy's daily harvest-time task of carrying whiskey to the seven men laborers at three o'clock in the afternoon. They were "afraid of cold water." The other may have been his own reaction to that unpleasant duty.

One day, on which oats were being industriously stacked, the slow progress of the workers brought them near a small but attractive knoll. To the unwilling whiskey-bearer it suggested a pulpit, and he proceeded to take advantage of it. Like Abraham Lincoln in somewhat similar circumstances, the boy began to practice oratory on his fellow farmhands. And like Lincoln's hearers, those laborers seemed to find much enjoyment in his sermon; perhaps the fact that it tended to retard their work did not decrease their satisfaction.

His oratory was repeated on several occasions. But there came a day when, from the direction toward which the preacher's back was turned, there appeared the owner of the farm. The farmer listened grimly for a moment, then advanced.

"See here, young man," he interrupted

good-naturedly, "it's not bad preaching, I'll say that for you. But just remember that you, and these men here, are not on this farm to preach—but to work! Better get at it."

Which ended the oatfield oratory.

Every dollar earned on the farm was put away for education. Early in the following September his parents, who thought their son was permanently located on an Illinois farm, were astonished to have him enter the house, announce his determination to enter the academy at once, and hand to the father his season's earnings.

Recovering from his surprise, the gratified father counted the money, and then gave tacit consent to the educational plans by telling him that the amount was enough to pay his board at the academy during his first year. The son entered the preparatory department of Hope College, at Holland, Michigan, and in due time completed the course, and then that of Hope College itself.

All this time he was carrying out his determination to pay his own expenses. During one vacation he took the school census of the city of Holland. He sold windmills, erected them on farms, dug ditches, and was receptive to any offer for honorable education-providing work. In college days he became a piano salesman, earning a commission on a dozen

instruments; and his feat in selling a pipe organ has already been recited.

And when after college, he determined to have a summer course at Moody Bible Institute, across the lake at Chicago, he paid for his lake transportation by helping shovel coal into the steamer's boilers.

The marked inclination for religious work that had placed him on the farm pulpit, and sent him to Moody Institute, took him the same autumn, in 1892, to Western Theological Seminary at Holland, from which he was graduated three years later. It also showed itself in the use he made of the three summers after leaving college.

A man convicted of murder won his deep interest during the Moody Institute summer. On Sunday and in the evenings he and other Institute students conducted religious services and engaged in personal evangelistic work. One Sunday, after the preaching service in the Cook County prison, he stood watching the seven hundred prisoners as they marched back to their cells. One in particular attracted his attention because of his evident superiority to the others. He pointed him out to the sheriff.

"Better have nothing to do with him," the official cautioned. "He's a dangerous man."

After insistence, and the assurance, "I think

I am not afraid of anybody," the Christian worker was allowed to meet the convicted man, and later he held several conversations with him. The son of a Methodist Bishop in the East, the young man had been charged with the murder of his sweetheart, had been judged guilty, and was soon to be hanged. He protested, with every mark of sincerity, that he was innocent of the crime.

The visitor appealed to Governor John P. Altgeld of Illinois for a commutation of the death sentence. But the governor appears to have felt that his pardon of the so-called Haymarket murderers, which made his administration historic, had tied his hands regarding clemency to other convicted criminals, and the petition failed.

The night before the scheduled execution the condemned man assured his friend that he had accepted Christ as his Savior, and was ready to die. But, out of consideration for the feelings of the personal worker, he exacted a promise that the latter would not attend the execution. Next morning he died on the gallows.

Three years later the actual murderer confessed to the crime.

During that summer and the one following, the seminary student was associated in evangelistic work, in Chicago, with Charles

M. Alexander, the famous singer; Dwight L. Moody, the even more famous evangelist, and Major D. W. Whittle, another well-known worker in the same field. The association with these men skilled in meeting the deepest needs of human souls wielded an inspiring influence over the young theology student.

Mr. Moody urged him to join his staff as an evangelist. But though the personal work at the World's Fair, and in Chicago's rescue missions, had appealed to him deeply, he held to his decision to become a minister and pastor, and each autumn he returned to Holland for the Seminary course.

An exercise in ingenuity was performed during the third summer. As a home missionary in a small town in South Dakota he superintended the erection of a building for the Olive Leaf Church, and did much of the labor with his own hands.

Suddenly the work was interrupted. When the question of color of paint for the new house of God arose, an incredibly intense difference of opinion developed. Some of the church members demanded brown paint, others with equal vehemence called for white. The disagreement developed into a quarrel, and seemed about to put a disastrous stop to the construction, and also to the progress of Christianity in the town.

"Why not make it olive green?" gently, and

after much thought, the missionary suggested.

The compromise was enthusiastically accepted by both parties, and peace and progress were reëstablished.

Five churches offered pastorate calls when he was about to leave the seminary. He accepted that of the Second Reformed Church of Rochester, New York, and there, after ordination in 1895, he remained for three years, with large congregations greeting his preaching morning and evening.

Once during this Rochester pastorate he was accused of "preaching doctrines contrary to the teaching of Christ and the confessed faith of the Reformed Church." The Classis of which he was a member inquired into the charges and then, without formally mentioning them to the minister, declared him innocent of them all.

Even before he accepted the Rochester call he had made one acquaintance in its church which remained a lasting joy to him. While yet a seminary student he had gone to Rochester as a "candidate" for the pulpit. On returning home to his parents, who were eager to hear every detail of his impressions of the congregation and of its impressions of him, he had remarkably little to say on these subjects. But on one topic he became enthusiastic.

He told with warm interest of "the little girl who played the organ." Miss Anna Meulendyke was then about twenty years old. Her organ playing showed unusual artistry, and this, together with her charming personality, made an uneffaceable impression on him.

A sidelight on the young minister's relations with his father deserves mention here. Reference has been made to the dignified reserve of Dr. Nicholas Steffens, and to the difficulty which even his children occasionally had in breaking through it. After settling in Rochester, the pastor determined to consult his father on the advisability of his proposing for the hand of Miss Meulendyke. He made a journey to Michigan expressly for this purpose. Arrived at Holland, on three successive days the son persuaded his father to take a walk with him of four miles or more, with the intention of discussing the subject of greatest interest to him just then. But the marriage engagement was not once mentioned. He "lacked the courage" to refer to it.

But the engagement took place, and in April, 1897, Miss Meulendyke began a married life that was to include her career as "the President's wife."

Four circumstances served the double purpose of strengthening the discipline of the future college President, and also of opening

the way for his accepting the invitation to the college. These were his impaired health, his pastoral difficulties, the attraction of his father's presence at Dubuque, and finally his mother's influence.

After removal from Rochester, in 1898, the young minister and his wife began work in the Reformed Church at Little Falls, New Jersey. There after two and a half years of pleasant and apparently acceptable pastoral relations, the minister's health failed. It was imperative that, for a period, he give up the routine of preparing for three church services a week, and either rest completely or else undertake work that would keep him generally out of doors.

In such circumstances the congregation did the unexpected thing. It listened to the dissatisfied minority which sadly seems to exist in even the most successful pastorate, and suggested that the sick pastor resign his office. The summary action sank a little deeper into his spirit the memory of a minority opposition at Rochester, but of course the resignation was presented promptly.

As for the outdoor work, it was found in traveling through Michigan and Iowa, in behalf of the *Christian Intelligencer,* a weekly organ of the church, particularly to obtain more subscribers. Even then, as now, such work was a high form of Christian service,

but at that time, as to-day, it offered less than an adequate income for a minister. While he was engaged in it, his wife and their small son Ralph lived in the home of her mother, at Rochester.

When Mrs. Jane Graham Steffens had heard details of the young minister's physical condition and professional situation, she set herself earnestly to work. To the problem she gave her deepest thought; for her son and for his successful future she offered her most fervent prayers; and because she knew of the need of the school for new and useful man-power, she turned urgently to her husband and to other leaders of Dubuque.

In January, 1902, the young man, now thirty-five years of age, was invited by the directors to become financial secretary of the German Theological Seminary of the Northwest. When he accepted the call, he entered on a service which was shortly to make him the college President.

IV

ORGANIZING THE WORK

WHEN the new financial secretary alighted from the train at Dubuque, Iowa, early in 1902, he entered a prosperous city of nearly 40,000 people, of whom about 6000 were foreign-born. At the school which formed his primary interest, he found one decrepit building, with the ground on which it stood, and with scanty equipment, all valued at about $40,000; thirteen students; four professors, each teaching several subjects; an annual current-expense budget of less than $4500; and a $6000 debt.

On this precarious foundation it became his task to organize, finance and develop a university capable of providing a Christian education for the foreign-born people of the city, and of several neighboring states.

The situation had its discouraging features. He was confronted by numerous imperative needs. The school must have an adequate plant—a campus, new buildings, educational equipment. It lacked a curriculum; without

departmental organization it was doing preparatory, college and post-graduate work; each professor, teaching under excessive handicaps, was largely independent of the others. There was no principal or president, though in the preceeding year Professor Moery had been named chairman of the faculty. Plans for enlargement of the faculty demanded early action.

The budget must be increased, and student scholarships and an adequate endowment obtained; the school had practically no endowment at that time.

For making even a beginning at meeting such needs, there was no arrangement for publicity or for promotion; no advertising literature, not even a catalogue. These must be originated. A desire was felt for some such an invaluable analysis of needs and financial programs as nowadays forms an essential part of every college enterprise, and which includes cost of grounds, buildings, furniture, scientific apparatus, library and other equipment, professors' and instructors' salaries, and maintenance of plant. It was requisite also to have a systematic division of anticipated income into such classifications as students' fees, gifts from living individuals, bequests, annuities, and income from endowment. At Dubuque, in those 1902 days, there existed no definite plan for as much as paying

the professors' salaries, though these averaged less than $1000 a year each.

Every step thus indicated needed to be taken very soon; but certain difficulties in the way seemed almost unsurmountable. These related principally to the characteristics of directors and faculty, and to the financial agent's own peculiar embarrassments as a solicitor of funds for Dubuque in the circumstances.

The twenty-four directors were in general intensely conservative. Heirs of the original board established nearly forty years earlier, they were half German-speaking men, half other Americans. Of these the German members, fine-spirited Christian leaders, had little educational background. Their influence was consistently turned in two directions—toward keeping the teaching personnel "orthodox," in the sense of rigid adherence to the fifty-year-old Van Vliet tradition, and against all plans to make Dubuque anything more than a school for graduating German-speaking ministers.

As for the non-German directors who composed the other half of the board, a number of them were, at the time, exclusively devoted to the Van Vliet school of thought, particularly in theology.

Conservatism of one kind or another

marked the members of the faculty also. But, as became evident soon, they seemed to be a rather weak reliance in some ways—just when their influence in developing a larger program was most needed.

One of the professors was in poor health, and resigned. Another, naturally enough, felt that he ought to have a somewhat higher salary, and when it could not be provided, he resigned. A third, Dr. Nicholas M. Steffens, felt bound to accept a call to his former position in the theological seminary of Holland, in Michigan, and he was soon gone. Only one professor remained, the chairman of the faculty. Yet it was during this very crisis that the new financial secretary was most insistent on expansion.

The directors proposed closing the school. After strong representation by the financial secretary, backed by the loyalty and determination of Professor Moery, the motion to put an end to Dubuque gave way to a vote for plans to elect more teachers.

One later experience in finding such faculty additions throws light on the attitude of both the board of directors and the faculty as they were early in that year.

For the professorship of church history the financial secretary proposed the editor of the religious weekly published by the Germans of

the West. He was known widely as a man of excellent mind and powerful pen. But he had felt free to criticize, in his editorials, some of the policies for advancement which had been initiated by the new college administration, and some of his statements had expressed vigorous opposition to the program.

When his name went before the board, the directors voiced definite objection to the candidate. They questioned his orthodoxy. In particular they pointed to the opposition to the institution reflected in the editorials. But to the proposer of his name this very criticism was an affirmative argument.

"He is a thorough student," he told the directors. "The articles complained of show a brilliant, logical and able mind. He is a German, and if we are to have a German professor of church history, as seems desirable, we can scarcely hope to find a more outstanding man of that nationality."

The candidate was elected, later developed into a brilliant scholar, and is a member of the faculty of the University of Dubuque at the present time.

A significant fact was that one of the influential persons who was opposed to the election had been a member of the faculty when the financial secretary joined the school, and remained his constant counselor for many years.

To him, and to another often consulted adviser of influence among the directors, the secretary early carried his proposal for development of the institution. He repeatedly pressed on their attention these considerations:

"There is now almost nothing to build on here, so far as the educational side of things is concerned. If we are to train an effective leadership for these immigrants in the West, we need a different type of school."

But to the friends of Dubuque of the time, a systematized curriculum and an organized college were subjects tending to arouse misapprehension, doubt and some positive fear. "Dubuque has done a great work in the past," said one of the two counselors referred to. "Then why disturb its present method?"

Already it was evident that the financial secretary's duties were to be more than financing the school. He was more or less officially given to understand that he was expected to become an organizer, also, an administrator. And indeed his task proved to be, and always continued to be, largely that of college administration.

At the beginning, however, the most pressing duty was that of raising money—funds to keep Dubuque in existence, as well as to provide for the expansion that was in his mind. Yet he felt scantily prepared for this

undertaking, both in personal equipment and in facilities at his command.

He was unknown in the denomination; all his earlier activities, connections and friendships had been in the Dutch Reformed Church. In the church at large, also, a financial secretary's position was not held in extremely high honor at the time. Moreover, the school which he was to represent as financial agent was itself scarcely known except among its own few supporters.

No financial constituency had been established. No church support of any consequence was available. The school had no organization for raising funds. It had preserved few records of the names of its givers in the past. Most of the support, it was understood, had come from German-speaking people.

This fact in itself presented some disconcerting problems, for the German lay and ministerial church leaders were disheartened over the school's prospects, and the non-German-speaking people, in Iowa and elsewhere, tended toward prejudice against it. One rich man in Chicago, subsequently, told the financial secretary that as a patriotic citizen he could not give one dollar to support a school which was "propagating a foreign language in America." Yet at the same time, the German-speaking people insisted on the use of their language at Dubuque.

In addition to all this, it was no easy task to call on wealthy people on behalf of a school that was fifty years old, that had only thirteen students, and that was heavily in debt.

"You have nerve," bluntly he was to be told by a New York business man a few months afterwards, "to come to the people of New York asking for money for a school that can attract and hold only thirteen students."

He climaxed the reproof by handing his visitor a ten-dollar gold piece, and curtly dismissing him from his office.

Nevertheless money had to be obtained in some way; by office and by conviction, the financial secretary was bound to the adventure of financing and expanding Dubuque. With no inherited itinerary and with no proffered program to aid him, he by force became a pioneer, hewed his own path, and then blazed the trail behind him.

First of all, he determined to learn. He tried faithfully to get every possible light on the problem of organizing, supporting and expanding a college along advanced educational lines. Realizing that he must himself create in Dubuque policies of administration and discipline, as well as of education, he set himself down to the work of an apprentice.

For several months he did little more than

study the situation. He compelled himself to make a critical examination of the institution, its field, its product and its potential constituency. He discovered that the thirteen students, though few of them had had more than a grammar school education before they entered Dubuque, were now pursuing theological, eighth grade and high-school studies, and were an earnest and hard-working group of Christian young men.

As to the graduates, most of these were serving, particularly in Iowa, as efficient ministers, in spite of his feeling that they could hardly have profited greatly from their theological course because of their lack of college training. Both students and graduates presented a valuable asset in presenting the college to prospective supporters.

Among the communities in which the graduates were laboring, he found a large number of prosperous Low German farmers from East Frisia—industrious, Christian, church-attending people. In their homes he met many boys who, in his opinion, would soon be available for training at Dubuque for work among their own people as ministers. Here he felt he had located both a source of continued financial support, and a reason for similar support by eastern Christians; the German-speaking people of the West needed

just such an education as he was convinced Dubuque alone was able to provide.

Before long he had come to the point of outlining a program for Dubuque's development. The plan called for a faculty of the highest educational standards; a broad curriculum; a departmental organization comprising academy, college and theological seminary; and a building enterprise providing for a large campus, a number of modern buildings and a dormitory capacity of at least one hundred students.

Not at one time did the designs take on full or definite proportions; but in general they were adhered to and even enlarged. Nor were their general dimensions revealed to more than a few of his most trusted intimates; he preferred to unveil one project at a time. His attitude at that day is suggested by part of an editorial which he wrote, in after years, for the institution's weekly paper, the *Dubuque Evangelist:*

> There is a proverb that the house that is building looks not as the house that is built. True. To the casual observer the heaps of brick and lumber, the unsightly scaffolding, the litter and rubbish all about, convey no adequate conception of the finished work. But someone sees the

> end. A plan has been deliberately formed, and every piece of lumber and every brick and straw have been prepared with this end in view.

The demands of the ambitious program made him realize that he must attempt to raise money—at once, all the time, and in as large amounts as possible. All sums under $500 should go toward meeting current expenses, but for endowment and buildings generous gifts must be obtained.

On this basis he set out on his money-seeking travels. By the end of the first year all current expenses had been met, all debts had been wiped out, and Dubuque had a bank balance of $9000.

In all his financial-administrative activities he was following just such a broad conception of his duties as at a later time was expressed by David Starr Jordan in these words: "The President must furnish the initiative, set the pace, give color to a growing organism. He must consider relative values—what expenditures of money will most count in the long run —besides ways and means by which necessary money can be obtained."

From the first he placed every expenditure in its appropriate budget. An integral part of his financing system was an adequate pro-

vision for meeting each obligation on the day on which it was due—or before. A typical example of the workings of the plan was his meeting the salaries of the college professors.

On the fifteenth of the month, wherever he happened to be, he obtained from his office a statement of the total amount of salaries due before the first of the next month. If insufficient money was on hand, he called on one of the group of donors to the college funds whom by this time he had assembled, then called on another until the entire amount was obtained. If at home, he wrote letters to such friends. His memory records that invariably the money due was received by the month's last day.

Once, in his early years at Dubuque, a very desirable man was invited to become a member of the faculty. Having heard of the financial difficulties of church colleges of the period, the professor-elect inquired whether there was dependable assurance that his modest salary of $1000 would be paid regularly. The books of the college were opened before him. They showed that for several years each professor's salary had been paid at the beginning of each month. The teacher accepted the position, and he continued as a valuable member of the faculty for many years.

Similar promptness was the rule concerning other current expense bills. When on one occasion a local merchant called at the office with reference to a coal bill amounting to $9000, he was assured that he would have his money within ten days; as a matter of fact, a check was mailed him in three days. Incidentally the quality of coal received from this dealer at once improved.

On the train one day, while returning from Chicago, according to his custom he went over the notations in his memorandum book regarding bills due during the next three weeks. Their number and amount being considerable, he decided to leave for the East next day to get money for paying them. At his office, the next morning, he found in the correspondence accumulated during his absence a letter from a Chicago company requesting early payment for a $10,000 shipment of merchandise. On his way to New York he called on the president of the company, and told him of his expectation of having the money in ten days, as a result of his present eastern trip. Four days later he telegraphed that the money had been pledged to him in New York; shortly afterwards this bill also had been paid in full.

Not only were current expenses met; a campus and new buildings were obtained. On

one eastern journey the financial secretary obtained $10,000 for land and $74,000 toward the cost of the new administration building. The six acres then purchased were later increased to thirty-six. Before many years this campus, located on an attractive hilltop commanding an extensive view, was adorned with six modern buildings.

Coöperation by the directors was won also. However conservative on theological questions at first, they soon saw the necessity of expansion of the institution's physical equipment, and to the financial secretary "the board of directors gave unlimited authority," according to the records, "to carry on whatever financial programs might be deemed practicable for the securing of funds with which to enlarge the school's quarters and furnish equipment."

An interesting illustration of the confidence eventually placed in him by the leading directors is found in this incident: Four years after he reached Dubuque the executive committee was considering his plans for erection of a building which would cost more than $150,000. Finally one of the directors, a leading business man of the city, announced: "If Dr. Steffens believes that he can raise the money, I am ready to sign the contract now."

Staggered by such a responsibility, the

financial secretary asked for a few minutes' time. Out of doors he walked up and down, weighing the situation carefully—and praying. Before the meeting adjourned the contract had been signed.

A curriculum and an effective educational organization followed in time. He visited high schools, colleges, universities and theological seminaries, studying their organization and methods. On the train he pored over catalogues. He "placed, as a suggestion before the members of the board, as early as 1902, the absolute need of organized courses of instruction." The directors appointed a committee, which coöperated with him in planning the organization. After long investigation and many conferences its report was adopted, providing for a high-standard curriculum, an academy, a college and a theological seminary.

Slowly a faculty, too, was organized. After some years the directors and other intimate friends of the institution began to accept an advanced position regarding the qualifications of new instructors, but in the beginning they were often extremely hesitant. It was necessary in those days to consider not only character, scholarship and teaching ability as prime essentials in a proposed professor, but also theological orthodoxy. Of the first three candi-

dates whom he proposed, one was elected without much opposition, but the two others were named, by a majority vote, only after several hours of debate. The one was known to be conservative; of the two, many of the directors were disposed to be definitely doubtful. In the course of several years a creditable faculty had been brought together.

A literature of promotion gradually evolved also. To offset the ignorance of the people regarding Dubuque encountered in almost every city visited, the financial secretary prepared a small pamphlet. This described the city, talked entertainingly about the Mississippi, outlined the institution's history, and suggested the need of a larger and still more useful Dubuque. This pamphlet went with him on all his travels and was distributed generously. Later it was supplanted by folders of various kinds, some of them reprints of articles advertising the college which had appeared in a religious weekly. All such publicity material was supplemented, after some years, by a weekly paper of Dubuque's own, which had a wide circulation.

With the aid of this literature, of his constant travels, and of unremitting correspondence, a dependable financial constituency was

cultivated and maintained. After a while he could count on the interest of more than thirty friends, who annually contributed a definite sum to the college and also, in response to special appeals, which sometimes were made to them individually as often as twice a year, contributed money for meeting immediate pressing needs.

While seeking funds in the East and West, the traveler was also finding more students. He encountered them in subways, on street cars, in stores, on farms, and in factories. One morning on a New York "tube" train he saw a Jew reading the Bible. He engaged the reader in conversation, and the young man was soon a student at Dubuque. The year after the financial secretary had gone to the school, its attendance was not thirteen, but forty-seven. Twenty years later it included young people from twenty-one states and twenty-three foreign countries.

It was necessary to be at work every day and all day. For weeks at a time, in the West, he made fourteen farm calls daily. No man or woman known to have money, and also a heart sympathetic toward a Christian cause, was removed from his roll of prospects while there was a gram of hope for a contribution.

Sometimes opportunity knocked in a disconcerting way. On a certain Saturday he was in an Iowa German-American community. The German-speaking minister of the local church had a bad cold, and on that day he lost his voice. He urged the solicitor of college funds to preach for him on the next morning.

Here was a problem; for though as a boy he had learned to speak German, he had forgotten much of it, and could not trust himself to read in that tongue. But he did know Dutch; he asked for a Holland Bible, and determined to stumble through the service as best he could.

A large congregation greeted the substitute preacher Sunday morning. He opened the service with a German prayer, for the stately German of his childhood prayers had remained with him. After a German hymn, he read the Scripture lesson in Dutch. When time for the sermon came he began speaking in German, switched to Dutch, and later lapsed into the low-German language of East Frisia, which he had heard from the farmers on whom he had been calling during the week.

The audience was very attentive. The young people in it later told him that they had understood his trilingual sermon better than their own minister's German sermons. As a whole the service seemed to have been

a success; in the course of the next week a gratifying number of pledges to Dubuque were made by members of the congregation.

Visiting the people in their homes, whenever opportunity offered, proved one of the most successful methods used for making contributing friends and locating prospective students. This was true not only among the foreign-language-speaking people of the West, but also among wealthy people of Pittsburgh and New York. One year he devoted a week, under guidance of a Dubuque student, to visiting Hungarian homes in Cleveland. On a visit to Europe in 1913, after calls on homes and conferences with ministers in Prague, Czechoslovakia, he arranged with thirty-two young men to enter Dubuque next year as students for the ministry; their coming to America was prevented, however, by the outbreak of the World War the following year. These and similar experiences elsewhere convinced him that hundreds of deserving men could be enlisted for an education, with a view to the ministry or other Christian leadership, if only they were sought out where they live.

Many disappointments were encountered, particularly during his early pioneering days. Often enough to be deeply discouraging, he was rebuffed, a pledge for some good but unexpected reason failed to be paid, or high

hopes for a large contribution received an unlooked-for setback.

In an Iowa city a generous woman at her home one morning promised him $8000 for the college. She asked him to return to the house at one o'clock for the check. But as he walked down the front steps, the housemaid frantically recalled him.

"Come back!" the girl cried. "The lady is ill!"

Running into the room in which he had left her, he had only time to support the stricken woman in his arms before she died. Heart disease had suddenly robbed him of a large gift and of a helpful friend.

With his wife he was invited to spend a brief vacation in the home of a wealthy man in New England, the invitation being accompanied by a promise to make a substantial gift to the college and to pay the cost of the trip from Iowa. On arrival in the Eastern city, they were astounded to learn that during the preceding night their prospective host had fallen before a distressing mental disease and was now confined in a sanitarium.

Amid such devastating experiences, the representative of the Iowa college was able to retain his confidence in the future and to renew his determination. He accepted that principle of Goethe which may be freely translated as follows:

Money lost? A little lost—
Bestir thee to get more.
A battle lost? Much lost—
Win the war, the past forgot.
Courage lost? All lost!
Better had'st thou ne'er been born.

Within three years the college was provided with a President. In 1885 there had come to the pastorate of the First Presbyterian Church of Dubuque a scholarly, cultured minister who had been educated in New York City, Dr. William Otis Ruston. The new pastor, who incidentally was born in the year of the foundation of the Van Vliet school, 1852, soon became a member, and then president, of the Board of Directors of the Van Vliet school's successor.

After the return of Dr. Nicholas M. Steffens to Michigan in 1902, Dr. Ruston's name was presented to the directors for election to the vacant chair of theology. During the next three years he was the constant confidant of the financial secretary, who advised with him at every turn regarding the increasingly taxing administrative problems of the college. As the plans for a more effective organization developed, the directors, in 1905, elected Dr. Ruston the first president of the institution in its fifty-three years.

During the three years that followed, years of growth and of intensifying development on

the lines recently laid down, the close relationship between the two men continued. Indeed, it persisted throughout Dr. Ruston's life, which closed in 1922. When in 1908 he resigned, his successor immediately appointed him dean of the college, placing in his hands authority to exercise all the power of the President whenever the latter was away from the city. "For twenty years," wrote Professor Daniel Grieder in 1922, "the two men have worked together in undisturbed harmony, and gone together through severe trials. . . . Since Dr. Steffens assumed the presidency in 1907, Dr. Ruston has been his right hand."

Students, faculty and townspeople, everyone in any way connected with the university, including his successor in the administration, have expressed deep appreciation of Dr. Ruston in some form or another. Upon them all an indelible impression of thoughtful sympathy, Christian kindliness, and self-sacrificing devotion was left by the daily life of Dubuque's first president.

In spite of all the discipline for his later work that had been exerted on the boy, the student and the young pastor between 1866 and 1902, it is evident to-day that the preparation of the future President was at that time not yet complete. He had received a moral and religious preparation indeed, but he had yet

much to learn. He needed those months when he was only an apprentice financial secretary and those later years when he shared with Dr. Ruston much of the administrative work of the college. Some of his education in his task was to come, in fact, from the pressure of emergency demands after he had become President. But day by day, through the grueling experiences of the six years before 1908, he was steadily and visibly growing to his task.

After six years during which he had made Dubuque known far and wide, had wrested from the world honor for a church college financial secretary, seen his institution grow both broadly and deeply, and learned much in the school of organizational discipline, he was promoted to the highest office in the gift of the university.

Early in 1902 he had been employed by the executive committee as financial secretary, and in April of that year formally elected by the board of directors. In 1908, at a time when a call to superintend an Americanization work at Pittsburgh was under consideration by Cornelius M. Steffens, the board granted the double request of Dr. Ruston, accepting his own resignation and electing Dr. Steffens in his stead.

V

GETTING THE MONEY

As the street car pounded over the city streets, the young man seated at one end thought soberly of the lone five-cent piece in his pocket and of the perplexing problem in his brain. A week ago he had contracted to raise $10,000 within sixty days, had given his personal note for $500 of it payable in thirty days, and in the meantime had spent more money than he liked to remember, in vain efforts to meet these obligations. At St. Louis, New York and Philadelphia he had encountered nothing more tangible than more expenses. And now, on a gloomy morning a quarter of a century ago, he was in Pittsburgh, the unknown financial secretary of an unknown Western college, without breakfast, without funds, and almost without hope.

The car stopped. He stepped down into the street, and almost at once into prosperity. When his ring at a near-by bell opened the house door of a minister, he entered an atmosphere of welcome, friendship and helpfulness that remained with him for many days.

An invitation to breakfast greeted him as soon as he was inside. As the meal proceeded his host, the Rev. William L. McEwan, D.D., mentioned the names of several well-to-do Pittsburghers who might be made interested in the college. Suddenly the telephone rang. The visitor heard the one-sided conversation with interest.

"Good morning, Mrs. Thaw!" was the greeting. "Very well indeed. . . . Why, thank you; I should be delighted to come. But it happens that Dr. Steffens of Dubuque is here with me, and I want to look after him while he is in the city. . . . Oh, that will be excellent. . . . Very well, Dr. Steffens and I will be at your home at seven o'clock to-night for dinner. . . . Good-by."

With his remaining five cents the caller paid his carfare downtown, wondering just how he could contrive to finance himself during the day—and to pay his way to his hostess' home that evening.

Selecting one of the names given him by Dr. McEwan, he obtained an interview with a prominent politician of the city, who was also a Christian gentleman. Colonel J. M. Guffey allowed a touch of his customary Southern courtesy to temper the usual, "What can I do for you?" and in a few moments he had the financial secretary's story. His gray-blue eyes lighted with interest as the recital

went on, and then kindled with sympathy, both for the young man and for his college.

"Write out a check," he called to his secretary at length. "Make it payable to bearer for two hundred and fifty dollars."

"Now," turning to his caller, "I suggest that you register at a hotel, and to-morrow go back to Philadelphia and New York. There call on all the persons you saw before; I have an idea that your reception will be different this time. And when you are next in Pittsburgh, come to see me."

It had been a brief conversation, but for the Westerner it had begun a friendship which was to mean a great deal to him during coming weeks and years.

At the beautiful home of Mrs. William Thaw that night he was invited by his hostess, after dinner, to a confidential talk.

"Now tell me about yourself," she said. "You must be in trouble. Do you know, I have not been able to sleep well the past few nights, because of thinking about your great work. What is it that is troubling you particularly just now?"

Once more the story of St. Louis, New York and Philadelphia was related, and of their lack of interest in his cause. He told of his engagement with a Dubuque bank to raise $500 within less than four weeks, and with a Dubuque landowner to pay $10,000, thirty

days later, for six acres of property for a much needed college campus.

Hardly had he finished than she made her decision.

"I will give you five thousand dollars at once," she told him. "You can send it to your banker, to satisfy him and also the owner of the land for just now. In about thirty days I will send you another fifty-five hundred dollars. So, you see, you need not worry further about Dubuque's present needs."

Next day he was able to return East to gather money for erecting a modern college building, assured now that there was a campus on which to place it.

A typical instance of success after discouragement, the Pittsburgh experience marked a stage in the financial secretary's education that was distinctly in advance of his first adventures a few years earlier. In the meantime he had learned much about how to develop helpful friendships, to draw on his own reserves of determination, and to expect results just when the outlook seemed most dreary.

The present chapter and the three which follow it are designed to record his experiences in getting money and publicity for Dubuque, without too close adherence to chronological order. The aim is to suggest some of his principles and methods in raising money,

by giving much more detail and relating very many more incidents than were necessary in the introductory summaries of his life's work in earlier chapters.

After his early study of Dubuque's plant, past and opportunities, the new secretary's first attempt to raise money was inspired by a statement of a member of the Board of Directors that a certain man in Chicago had offered to give $10,000 to the college. It developed about the same time also that a Chicago woman had promised $5000.

Optimistically he set forth on his first money-seeking journey. To his complete bewilderment, he was met by utter denials of any promises. The woman was very gracious, but she expressed surprise at his statement that she was understood to have offered a gift. As for the man, he was vehement in his repudiation. It was his custom to keep a record of all his pledges and gifts, and he stated on his honor that he had made no offer to Dubuque, had never met anyone connected with the college and in fact knew nothing whatever about the institution!

The Dubuque man started home. But on the train he determined to stop off at the halfway city of Freeport, Illinois, where there now lived a few of his father's former parishioners in German Valley. One after another

they turned him away; they were not concerned for the Iowa college.

At the hotel he sat down in hopeless discouragement, and then once more wearily picked up the small city's thin telephone book. A name leaped out at him; he remembered it clearly; she was one of those saintly souls whom one meets too rarely.

When he rang at the door it was opened by a nurse; Mrs. Collman was ill. But when she heard who was at the door she insisted on his entering. Looking very frail, in a weak voice she told her visitor that she was eager to talk with him. For many weeks she had been praying daily that his efforts to finance and develop the college might succeed.

"Last night," she went on, "I kept thinking about you, and to-day I want to help; I want to be the first one to make a gift to your campaign."

As she continued, she urged him to make prayer a definite principle of his work for the college: "If we depend upon God through prayer, in any undertaking, and truly serve Him, He will provide the funds we need for it." Herself promising to pray for him, she handed him $1000 and assured him of other help in the future.

This first success and its unusual circumstances had a lasting influence on the repre-

sentative of the college. Besides its stimulus to his spiritual nature, it gave him for the first time a beginning of confidence in his ability to raise money. The fact that the college now had $1000 in the bank also increased the confidence of the college leaders themselves in the future of the institution and in its financial secretary.

After this visit to Chicago and Freeport he turned to the people of the German communities, in Illinois and Iowa in particular. This was a natural first step, for Dubuque had been founded by German-speaking Americans, had been largely supported by them, and still confined its education to their young people. However, among them he was to receive another startling setback almost at once.

He was invited to Galena, Illinois, as a guest at a dinner to be given by a member of the board of directors. The meal was to be attended also by a friend of the director, and was to mark the formal presentation of $10,000 to the college—the result of an earlier conversation in which the financial secretary had outlined his plans for raising large sums of money for a broad extension of Dubuque. Elated by the prospect, the secretary took the train for the near-by city, and as he walked up the Galena street from the station he saw the generous director step within a grocery store.

But when the Dubuque man entered the

store he found consternation there. On the floor lay the body of the director. He had fallen dead just inside the entrance.

The $10,000 never was received.

If this were a work of fiction the incredible succession of sudden calamities to prospective givers, ushered in by that of the Galena director, could not be included. But a history of life as it actually was calls for the record that two such deaths occurred in the one week, and two other disasters in later years. In earlier chapters the stories have been given of the woman at Independence, Iowa, who within seven days of the above experience promised him $8000—and died in his arms before it was handed to him; and of the sudden insanity-seizure of an Eastern wealthy man who had invited him and his wife for a visit, with the promise of a large gift to the college.

In the fourth instance the amount of money involved was considerable. This man promised $30,000 to endow a professorship, to be paid as soon as he had returned from his winter home. But before the winter was over, in six weeks' time, the owner of the thirty thousand had caught pneumonia and died.

The next venture was to New York City. He had provided himself with a few names in the metropolis, as a result of the long-ago associations there of Dr. Adam McClelland,

an earlier professor in the college. It was felt imperative that a strong constituency be built up in New York as soon as possible. There was immediate need, not only to continue to provide for the debt at Dubuque, and for its current expenses, but also to look toward the day of bigger things in professorships, equipment, new campus and modern buildings.

Not one dollar had been raised in the city after ten days' calling on the McClelland names. Then the Dubuque man visited President Charles Cuthbert Hall, of Union Theological Seminary. After he had heard of the unsuccessful efforts in New York, and also a plea for his coöperation, Dr. Hall quietly said: "Well, my dear friend, let's kneel down and pray." He offered a prayer which deeply affected his visitor.

Next morning a bell boy at the St. James Hotel summoned the Iowa man to the telephone. The genial voice of Dr. Hall came over the wire:

"I did more than pray yesterday. I went out to see some of my friends, and told them about your progress in Dubuque. When I have finished this talk with you, I will mail you a check. Because one of these friends of mine gave me this check for you, I am sure that God is going to bless your efforts. Only, my friend, try to come to New York at the

right times; most of the people are out of the city just now, on vacation."

In the mail on the following day there was a letter from Dr. Hall wishing God's blessing on the work for Dubuque, regretting that he was not sending a large sum, and enclosing a check for $2500.

Back in the West once more, the college representative went to Holland, Iowa, where he had obtained permission from the session of the German-speaking church to canvass the congregation, composed mostly of farming people. Here a careful campaign was conducted on simple but tiring lines. About fourteen calls were made a day. Each morning the church elder who helpfully accompanied him on his visits went over the names of the day's list, stating his impression of the financial means of each farmer. The almost invariable custom was to call at the house, be cordially welcomed, drink a cup of coffee, if it was in the morning—tea if it was afternoon—and present the cause of the college to the farmer.

One night he had a dream. In his dream a certain farmer whose name was on his next day's list—a name which for present purposes is Conrad—gave him $1000 for Dubuque. Being as usual pleasantly received the following morning, the college man told Mr. Conrad his dream. The response was surprising.

"If I only knew that God wanted me to give you this thousand dollars," Mr. Conrad said, "I would give it to you right away. You see, I have a son, and not very long ago the boy had a very bad fall from a rafter of our barn. I had to carry him in my arms into the house. And I promised God that if He would let my boy live, I would give twenty-five dollars to some Christian missionary work. His life meant my happiness, and that of the whole family. Well, the boy did get well. Now, if I was only sure, right sure, that God wanted me to give a thousand dollars to you, I would be only too happy to give it."

"But I cannot tell you what God wants you to do. All I can advise you to do is to pray to Him. And yet I believe you will find happiness in pledging one thousand dollars."

After a short prayer, offered by the visitor, Mr. Conrad still seemed uncertain, whereupon his visitors departed for the next farmhouse. Three days later, in the midst of a heavy shower, they sought shelter in the Conrad home.

At once the farmer began to argue the question of the thousand dollars; did the college man have any proof that he ought to make the gift?

"It seems to me that argument will do no good," the secretary responded. "Take the question to God in prayer. I am sure that if

God tells you to give you will immediately do so."

In order to avoid what might have proved a discussion with more pitfalls than triumphs, he began talking of other subjects. In his youth Mr. Conrad had been a sailor, so now he listened with interest to talk of the many modern ocean vessels entering New York harbor, of Brooklyn Bridge and of other features of life in the East. It was one o'clock in the morning before the farmer would let his guests get to their bedroom. As the Dubuque secretary was about to retire there came a rap on his door.

"I can't sleep," said Mr. Conrad, when the door had been opened, "until I give you the promise of one thousand dollars!"

"That is good news—but we can attend to that in the morning."

"No, I'd rather get it done now. If it is convenient for you to take it, I will give you that promise right here."

One of the enterprises now engaging the financial secretary's attention was an attempt to raise endowments for several professorships. Mr. Conrad was the means of his developing a promising prospect for such an endowment, a very wealthy man named Hill, who had built a church in a neighboring town. Two weeks later the college representative

went to the town to preach in the church, on its builder's invitation. He spent Saturday night in the rich man's home, and during the evening brought his host to the point of debating whether to give a half-professorship at $15,000 or the entire $30,000.

During a thunderstorm Sunday afternoon about three hundred steers belonging to the wealthy farmer broke into a corn field and began to feed greedily. As soon as the rain had stopped the two men went out to drive the cattle from the dripping corn. All the animals were finally back where they belonged, but there three of them were found to have suffered from their gorging; they had bad cases of colic.

Remembering his boyhood experiences on an Illinois farm, the guest told Mr. Hill that the only way to cure them was to get the gas out of their stomachs by puncturing them between the ribs. He proceeded to sharpen his small pocket knife, and relieved the three steers. Then they administered a dose of baking soda and water, and the patients soon appeared to be as well as ever.

The sequel forms one of the inexplicable experiences of persons constantly engaged in cultivating friendships among strangers. One would have foreseen the farmer as a firm friend ever afterwards. Instead, on their return to the house, each wet from head to foot,

the volunteer steer-surgeon was brusquely told to leave the place at once—"I will give you not one cent!"

It was three miles to the nearest railroad station. When, Sunday night, he reached the town, he was much relieved to see a merchant standing in front of his clothing store. The man let him inside, and sold him a complete outfit of dry clothing, including shoes.

In the Holland community the house-to-house canvass was resumed. On the road, one day, they met a prospective subscriber. From the way he threw down his spade, and from his tone when he said, "Drive on to the house, I'll follow soon," they saw that for some reason their coming had not pleased him.

It was a sad story that he told them when he arrived, and he told it at length and with much bitterness. A year earlier his small daughter had fallen ill with scarlet fever. She had died. The law prevented a Christian funeral; her body was laid away with only the prayers of his family to grace the simple ceremony. In that time of sorrow no one came to see them. And since then not one member of the church had called.

After the man had continued for a long time, upbraiding the church, including his elder-visitor, he was interrupted by the Dubuque representative. He was told that, in

spite of his great sorrow and even of his comprehensible surprise that no member of his church had visited him, his attack on the elder and on the church was quite unfair.

Somewhat abashed, the farmer invited the two men to stay to dinner.

"We certainly cannot do that," was the retort. "With your attitude toward this elder, and your lack of faith in God, we cannot break bread with you to-day."

The reproof had a marked effect. After a few moments the farmer offered his hand to the elder, and asked forgiveness.

"*Now* will you have dinner with me and my family?"

"Yes."

Before dinner the host called in his family, handed the visiting minister a Bible, and asked him to pray "that we all may be true Christians." Hardly had the story of Jesus' washing His disciples' feet been begun before the farmer broke into sobs.

"God be merciful to me, a sinner!" he cried.

The meal that followed was one of happy Christian fellowship. "How ungrateful we human beings can be!" the farmer exclaimed when, after dinner, he and his guests sat in the living room. "Now, how much money do you think I ought to give to your college?"

"Two hundred dollars."

Here was a surprise, for that very afternoon the farmer had found in his barn exactly $200, a sum received months before and unaccountably lost. He told the story of the $200. "Will you receive those bills as a gift from my family to Dubuque?" he asked.

After a prayer led by the minister, with the family present, the $200 was handed over. The two friends left the home cheered by two developments: The farmer had promised to resume church attendance on the following Sunday, and he was evidently happy over having been able to contribute to the college at Dubuque.

On every anniversary of that day, until his death, the farmer sent $200 to the college.

A total of $5000 was pledged during the Holland campaign, and every pledge was paid.

In the course of his almost constant seeking of endowment for the college, Dubuque's representative received permission to call on Dr. D. K. Pearson, the well-known, generous but very individualistic donor to many Christian colleges. The appointment was for ten o'clock on January 2, and it had been made in such a way as to persuade the Dubuque man that it would result in a large endowment gift.

"Happy New Year!" he greeted the philanthropist at ten o'clock.

"Good morning," was the pleasant response, followed at once by a decided: "Will not give a cent to any college in rich Iowa! You need not see me again."

Shocked and quite disheartened, his caller went out into a cold depressing day. But almost instantly he saw, on Michigan Avenue, a Christian woman whom he knew. About to leave her carriage, she caught sight of him.

"Good morning—and Happy New Year!" was her greeting. "I was just thinking about you. I want to give you a check for five thousand dollars."

It seemed to the bewildered man as if an angel had come down from heaven just to restore his faith in human nature.

In the meantime, another advance step had been taken for Dubuque. It had long been felt that the ancient structure used more than thirty years as the institution's only building must be abandoned, and that a commodious campus must be developed elsewhere in the city. A desirable plot of six acres, on a high hilltop in the western part of Dubuque, was for sale, and the Board of Directors unanimously approved it as the future college campus. But the board made no provision for paying for the land—beyond looking to its financial secretary. He called on the owner and signed an agreement to purchase the plot

for $10,500, of which $500 was to be paid down, the remainder within sixty days.

The college treasurer having no $500 to spare, the secretary repaired to the Second National Bank and talked with its president. He asked for a loan of $500.

"What security have you?" the banker asked.

"Only my character—and my faith in the college. I came to Dubuque, believe in it, and am sure that in a few years I can raise enough money to develop a real university."

"Well," the president insisted, "but how do you expect to pay the five hundred dollars on a short-time loan?"

"Through my faith in God," was the reply. "He will provide all the money we need. And in that faith I am going out at once to raise it."

The banker looked at him appraisingly. "On your courage I will make the loan," he decided at last.

The young man left the bank with $500 as down-payment on the new campus, and with an obligation to repay the banker within thirty days.

How the remainder of the $10,000 was obtained was told, in part, early in this chapter, but not the experience in St. Louis, New York and Philadelphia which preceded that achievement.

One of the directors who lived in St. Louis had given him the impression that he would be able to pledge the cost of the campus. But on arrival in that city it turned out that recent financial losses made the pledge impossible. The director offered an alternative, however.

"I have a friend, a St. Louis banker, who can easily give you—as much as fifty thousand dollars. Just now he is in Seagirt, New Jersey. You cannot reach him effectively by letter; you had better go in person. And," consulting a time table, "a train will leave in just about an hour—have you any money?"

"Not for so long a trip."

"Then here is one hundred dollars; use it in any way you like in order to raise ten thousand dollars!"

He reached Seagirt hopeful and courageous. And then, at the door of the banker's cottage, he was met by an attendant. "Mr. Blank is very ill," he was told, with the further information that he could be seen in St. Louis in a few months.

To New York went the disappointed Westerner, only to meet renewed discouragement. It was summer time, and Dubuque was as yet little known east of Chicago.

At Philadelphia he called on prospects in vain. One man took him by the arm, led him from the office, and asserted that he never expected to make a gift to Dubuque.

The gracious Pittsburgh experience put an entirely different aspect on the future, however. With campus provided for, and with Colonel Guffey's encouragement to go back East, he started for Philadelphia within a few hours after receiving Mrs. Thaw's pledge.

Tired by the swift events of the past days, at Philadelphia he went to a hotel, and slept from ten to twelve o'clock. After his nap he knelt by his bedside. His ambition was now to raise money to erect a modern administration building for Dubuque, and he prayed for wisdom for the day's quest.

Outside the hotel he encountered a familiar face. It was that of William J. McCahan, who two days before had firmly escorted him from his office without a cent for Dubuque. Naturally a kind-hearted man, this time he greeted the Iowan cordially, and invited him into his office, and to smoke an after-luncheon cigar. After a few minutes of alternate conversation and silence, the business man summoned his cashier.

"Please make out a draft for five thousand dollars," he directed; and then, to his guest: "To whom shall I endorse this draft?"

Catching his breath, the college representative answered: "To me or to the college. It will be safe either way."

When he thanked his new friend for the gift he pointedly added: "It would be a pleas-

ure to call on you whenever I am in Philadelphia."

Mr. McCahan was a thorough convert. "I will be glad to see you at any time," he replied. And until his death about twelve years later he responded to nearly every visit of the Dubuque man with a gift of from $5000 to $10,000.

From Mr. McCahan's office the caller took a street car to the Baldwin Locomotive Works, though on his first trip to Philadelphia John H. Converse, head of the company, had refused to see him. On this occasion, to his surprise, his card was responded to by Mr. Converse in person. His gratification was greatly increased when, after outlining his plans, he was handed a memorandum engaging to pay to Dubuque $25,000 whenever the new plans should need it.

The next call was on Mrs. Charles P. Turner, a member of the denomination's Board of Foreign Missions. A gracious and generous woman, she gave him $5000, and thereafter she made an annual contribution as long as she lived.

By this time his hopes were high. He needed about $156,000 for the new administration building, and already he had received $35,000 for it. Before he went West he deter-

mined to call on Andrew Carnegie, another philanthropist who had declined to aid him. Indeed, he had called several times at the Scottish industrial leader's home on Ninety-first Street in New York City, but always without result.

This time Mr. Carnegie was standing ready to enter his automobile for his morning drive through the parks.

"Did I not tell you that I will not give anything to you?" the rich man demanded.

"But, Mr. Carnegie, I need twenty-five thousand dollars. And if you do not give it, God will raise up someone else to do so."

"Then do you believe so in prayer, Doctor? Do you really expect to be helped by prayer in this campaign of yours?"

"Certainly I do. My Scottish mother taught me to believe in prayer. When I get back to my hotel to-day I will tell God about this visit, and ask Him to direct me elsewhere."

The philanthropist's tone softened. "May He hear your prayer," he said. "I am inclined to think you should be helped. Good morning."

On his return to Dubuque five days afterwards the financial secretary found there a letter from Mr. Carnegie's secretary stating that he was sending $15,000 now for the build-

ing fund, and would later send $10,000 toward a professorship in mathematics.

That famous Eastern trip produced a total, in cash and pledges, of $10,500 for the campus and $74,000 for the administration building. Work on the foundation was soon begun, and the day for the ceremony of laying the corner stone arrived. The address that day was to be delivered by the Rev. William Hiram Foulkes, D.D., LL.D., who was a pastor in a thriving Iowa city, and who the next year was to begin a service of many years as president of Dubuque's board of directors.

Just before the exercises began, the financial secretary suddenly staggered, and then fell half-conscious into the arms of one of his friends. To the startled questions of his friend he finally confessed that the financing problem, after his long efforts, had temporarily overwhelmed him.

"You see," he explained, "among other difficulties I have promised to pay the contractor $5000 to-day, counting on the assurance of a certain woman that she would send me that sum before now. But now I have a letter saying she cannot send the money for ninety days."

As his brain cleared, and the ceremony was carried through, he thought, as spontaneously as if he heard a voice saying it: "If ye abide

in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

He went to his office, after the crowd had melted away, and thought out his most pressing problem. After spending much time in prayer he felt he had received assurance both that he would obtain the money needed just now, and that all funds required for the other buildings in his plans would be provided. Then he went to his bank.

On his personal note he obtained a loan of $10,000, enough to cover immediate demands. By this time the banker's own faith in the financial secretary had increased. When the latter boldly inquired, "If you receive this money back within five days, you will charge no interest, will you?" the banker replied: "There will be no interest in that case."

Next, though he knew John H. Converse was helping to finance a bank at an expenditure of $5,000,000, he sent a telegraphed appeal to Philadelphia for immediate help. In a few hours a reply arrived: "I will send you the twenty-five thousand immediately for the property." And in three days the check came, covered by a letter which said: "If it were not for your desperate situation it would not be good business policy to forward this check to-day. But you need it, so I send it."

Money for the new building continued to be obtained. He visited a town in Nebraska. But the ministers there met his pleas for Dubuque by urging the needs of their own local college. It happened that the pastor of the German-speaking church was a Dubuque graduate, and he sent the college representative to call on an elderly German retired farmer—who, as was learned subsequently, had a reputation for being one of the community's least generous citizens.

At the German's home the two sat through a long conversation, drinking tea and discussing any subject except Dubuque, which was not once mentioned. At last the retired farmer invited his guest to return the next night, for dinner.

After the dinner, very late in the evening, the old man remarked: "You have been in my home twice. You come from a college that needs money. Yet you have not referred to money once."

"Is it necessary to make a definite appeal to good people?" the financial man asked. "They give of their own accord, and because it is a pleasure to give to the work of God's Kingdom."

"Well, how much do you think I ought to give?"

The reply was slow and well considered: "A man of your reputation in the neighbor-

hood should give, I think, five thousand dollars."

His host's consternation was almost ludicrous. "No, no! That's too much!"

Somberly he went into the adjoining bedroom, and returned with a roll of bills in his hand. "Here, take this," he said. "Maybe, sometime, I can make up the five thousand dollars—but here's one thousand dollars!"

It was nearly two o'clock in the morning, almost train time. The secretary was accompanied to the station, and invited to come back again.

By the time the administration building was ready to be dedicated all its cost had been subscribed, and nearly all paid in. From the time of the corner-stone-laying incident until dedication, in April, 1907, funds were always on hand to pay the bills according to the terms of the contract. Among the contributors, besides those already mentioned, were George D. Markham of St. Louis and the German church at Freeport, Illinois.

United States Senator William B. Allison, a Dubuque resident, made the principal address at the dedication. His unanticipated tribute to the five-year work of the financial secretary drew from the large audience a surprisingly enthusiastic response.

Dubuque now had a campus, a four-story

brick building of modern design, the nucleus of an endowment fund and a group of dependable friends among the moneyed Christian people of America.

VI

ADVERTISING THE COLLEGE

THE successes of those first years of money raising for the College had been due in part to equally successful advertising. An interesting story lay behind the decision to undertake such publicity. It is indeed a series of incidents—events which marked also the later experiences of the financial secretary, through all the stages of his advertising experiments.

In his travels for the purpose of establishing the University of Dubuque, he speedily and painfully was impressed by three disturbing facts. The institution in the first place was practically unknown; even the thriving city of Dubuque seemed scarcely to be aware of it. Its financial representative, who was even less known, could make little headway until the name Dubuque had acquired a meaning in the East. And his third discovery was that Easterners who had heard something about it were in many cases prejudiced against it as a foreign-language school; he could do little with them until they learned what he con-

sidered the inspiring facts about its high degree of service to Christianity and to America.

He was convinced that Dubuque must tell the facts. It must advertise.

His first experiment, the writing, printing and distribution of a booklet, had its limitations; he must reach a much larger reading constituency, and must use a greater variety of facts that any one piece of literature could easily provide. Accordingly he turned his thoughts toward advertising in periodicals.

Here, too, he met limitations—when he began to study the latest science of advertising he found that he was looking for what did not yet exist. The modern science that has developed the present-day huge magazines and newspapers was then in its infancy. Less advertising was being done. What was done made less impression on the public. People had only begun to buy advertised products because they were advertised. The principle of making an institution's or company's name or trade-mark a part of everyone's very nature was then being but slowly evolved. Very few books on advertising for study by the amateur were at that time on the market.

So far as effective college advertising was concerned, it was clearly a time for pioneering. As a pioneer, then, the Dubuque secretary set himself to work. From signboards

proclaiming the merits of Smith Brothers' Cough Drops, Mrs. Winslow's Soothing Syrup and Shanks' Mandrake Pills, he gathered one or two A-B-C principles. Then he turned to the newspaper columns.

Still gropingly, he spent months of his available time on the advertisements of John Wanamaker's New York store. From these and from others he deduced four helpful conclusions:

1. A high value attaches to a well-known name; Wanamaker constantly called himself a successor to A. T. Stewart.

2. Arousing the reader's interest in the merchandise is a prime essential; the advertisement must make interesting reading.

3. Human interest—interest in people—has a powerful appeal.

4. A desire to obtain the reader's money ought to be given very little prominence, if expressed at all—"do not explicitly ask for money."

These four principles constituted the germ of his own modest "science of college advertising." As it developed to larger proportions this system formed an interesting parallel to what are generally recognized to-day as the basic simple rules of successful advertising. The advertising which is to "be seen, be read, be believed, be convincing," according to

modern authorities, should as a rule follow at least seven laws:

Say something (rather than be merely a formal statement of name of product and firm); be simple, truthful, sincere; "sell" something (a firm's goodwill, its dependability, or that special "personality" which every institution possesses); fourth, be able to make effective use of small advertising space when no more is available; depend for the details of its exact form on some approved expert (as, an advertising agency, or if necessary, a magazine's advertising department); use diversified mediums (rather than depend on one periodical, or on one kind of periodical); and, seventh, be continued over a long period ("keeping everlastingly at it brings success").

With his four primary principles the Dubuque secretary went to the publisher of the *Interior,* a denominational weekly, and after explaining his needs placed in his hands the responsibility for the details of most of his proposed advertising. His own constant travel would in any event keep him from writing all the advertisements; he provided the central ideas, but left the detailed form to the paper's advertising department.

He outlined the purpose of his advertising —first of all, to make Dubuque University

known throughout the church, and secondarily to obtain money and students.

The plan that he presented called for:

An advertisement every week.
One pointed thought each week.
Interesting wording.
Attractive typesetting.
Effective use of limited space.

The first agreement was limited to a year's experimental period, but the arrangement proved so successful that it was continued year after year. Indeed, it was maintained after the *Interior* became the *Continent,* and was extended to other church periodicals.

Inexorably the plan of weekly advertisements was adhered to. If no money was in the treasury to meet the cost, an appeal was made to one of the University's friends for a special gift to the advertising fund. Repeatedly the wisdom of the week-by-week systematic advertising was vindicated.

The atmosphere—the "personality"—of Dubuque were put into the advertisements. These abounded in stories, incidents and biographical sketches, each designed to reveal the university as an agent of Christian service to the underprivileged, particularly to young men of foreign birth.

One of the most effective weekly advertise-

ments was a word-picture of an Armenian student in his shoe-repairing workshop at the university. Not only students but also townspeople were shown coming to his cobbler's bench with their shoes, that in having their own wants supplied they might also help a boy from a foreign land earn money to pay his way through college.

Some striking phrases, not now so new as they were then, brightened the weekly messages, caught the popular imagination, and helped make the institution favorably known:

"A West Point on the Mississippi—training its men for gaining and holding the foreigners of America for Christ." This was one expression. Another was often repeated as an emphasized "footnote" to the longer advertisements; and its repetition drilled a fruitful truth into the reader's brain:

"If work for our foreign people in America is worth while, then Dubuque Seminary is tremendously worth while."

"It needs funds," one advertisement conceded, "but it wants the money given understandingly. Let us tell you our plans, how we are organizing for our task." Then followed that now standard advertising safeguard: "Your inquiry does not commit you to any financial obligation."

Results were surprising. Money came to Dubuque often, in gratifying amounts and from persons who before had been strangers. A Philadelphia young man, a clerk on small salary, saw an advertisement and sent $10. The week after the first advertisement appeared one new friend sent $300; the next year his check was for $200—and the next, $3000.

One week three persons remitted $1000 each. Checks came from near and far—including London and Hamburg across the sea. Interested in the college because of its work for immigrants, a woman of another denomination became enlisted, and from her friends obtained enough small gifts to pay the cost of the *Interior* advertising for an entire year.

An advertisement led a Michigan minister to interest ex-Mayor Smith Ely of New York, as an earlier chapter relates. And after Mr. Ely had given $30,000 on condition that an equal amount be raised elsewhere, an advertisement outlining this opportunity produced thousands of needed dollars.

Continuance of the advertising year after year bore fruit that took time to ripen. A Southerner waited two years after he read the first *Interior* advertisement before he made his first Dubuque contribution. Later he sent large gifts to the university, and induced several of his friends to do likewise.

Largest of all gifts directly traceable to the advertising was that of a man who, though he had never met the President, year after year sent him checks for the university. Later he invited the executive to visit him, and he then became an even more valuable friend. In time he presented to the institution stocks then valued at $60,000. Within several years they were sold for $356,000, which imposing sum became a part of the University's endowment. This one friend, won to Dubuque through advertising, has contributed to it a total of about $450,000.

Not only did the persistent advertising produce money. It accomplished its primary object of making the university widely known.

It introduced the President to prospective givers on whom he was to call. With the "prospect" already acquainted with the purposes and needs of Dubuque, much time was saved during the interview. It was necessary only to present details.

It introduced him to ministers who thus were ready to give considerate attention to his suggestions that he address their people on the subject of the university. Once in Nebraska he was speaking in a small German community when the pastor of an English-speaking church sought him out enthusiastically and begged him to address his congregation; he

had learned from the advertisements to look on Dubuque as an institution of which his people ought to hear. The Sunday night congregation was large and attentive, and its members proved very generous to the university.

The advertising also made the representative of Dubuque himself well known, and so made his work less difficult and more fruitful. His name was linked with that of the university; he was no longer an individual in private life—he became to many people the symbol of an expanding college known for its work in Americanization. At the annual meeting of the General Assembly of his church strangers approached him to speak of their interest in the home-mission activities of the university which he represented.

At Aberdeen, Scotland, in 1913, as a delegate to the "Pan-Presbyterian Council" meeting, he went to the book store near the Council's meeting-place, for his share of the delegates' mail that was being received there. On overhearing his name the store's proprietor addressed him with much interest.

"I have read your advertisements in the *Continent* for many years," the merchant said. "And I want to take your hand and wish you and Dubuque all prosperity in its fine work."

Students, too, were attracted to the Univer-

sity through its consistent advertising. From all parts of America they wrote its President —or, too conscious of their need of just such help as Dubuque was giving other young people, entered his office unannounced.

They were confident of the welcome which almost never failed them. The story of the boy from Czechoslovakia who came all the way from Bohemia with no English words on his tongue, but depending on a religious paper's advertisement of the college to lead him safely to Dubuque, was told in the first chapter of this book.

Found valuable in one periodical, the university advertising was soon extended to two, three, and then many. The other weeklies of the denomination and its monthly magazine began carrying Dubuque paid publicity. The German language press was included also. Then, still following the general form worked out in the early days of pioneering in advertising, the publicity was inserted in selected secular papers. Among these were the local Dubuque dailies, the daily press of Des Moines, Iowa's capital city; the Minneapolis *Journal* and the Chicago *Tribune*. The results were in general distinctly satisfactory.

The Dubuque method of advertising, which the President believes to have been the first of its kind attempted by religious organizations,

has now been widely adopted. Similar advertising usages are followed to-day in almost every issue of nearly all the periodicals of his denomination, and are seen in other periodicals also. The benevolence boards of the church and its colleges, in particular, have found the Dubuque plan worth pursuing.

The benefits of two other avenues of publicity were enjoyed by the university—general paid publicity and free publicity.

In general publicity, it became a custom to insert a reading article in one of the church weeklies, and later to have this reprinted as an illustrated folder. The article was prepared by a trained writer, usually after a visit to Dubuque, and was designed to form a brief representation of the spirit, the atmosphere, the "personality" of the university.

The reprints, attractively issued, were distributed by the President in person, by mail and through friends, everywhere publishing abroad the unusual enterprise at Dubuque. It was the President's custom, before each General Assembly meeting, to send a copy of such folders to each lay commissioner to that gathering.

For years, also, much valuable publicity was received by publishing a weekly paper, the *Dubuque Evangelist,* which was eventually succeeded by a smaller periodical, the

Dubuque Christian-American. The design here was to deal with the more intimate concerns of the institution. There were weekly articles on the aims and values of the work of the institution, and always there were one or more pointed editorials.

After an editorial on prayer had appeared in one issue, a gift of $1000 was received from an unknown friend in Iowa.

One day the President, while in Pittsburgh, was astonished on opening a local daily paper to find in it a long illustrated news article on the University of Dubuque, which in its presentation of the institution's work constituted an invaluable form of free publicity. Incidentally, the article referred to a large gift recently made to the university by a Pittsburgh business man.

News items regarding his activities, and the progress of Dubuque, appeared from time to time in the New York *Times* and *Herald* and in other daily papers. Similarly, the religious papers frequently carried helpful references to the Iowa college.

Such "unpaid and unpayable" publicity was a natural outgrowth of two forces. It came partly from the fact that Dubuque and its President were doing things worthy of mention. They were "making news"; and reporters and editors knew that their readers were interested in just such news.

It came also as a result of the persevering paid advertising. The President came to realize that though periodicals in which an institution advertises are very loath to run "free reading notices" for an advertiser on demand, they recognize the fact that their readers, accustomed to read of a college in the advertising columns, welcome occasional fresh, newsy, informing items and articles on it in the reading columns. Such articles are none the less valuable to the college because they can neither be obtained as a right nor paid for when they do appear.

Above this consideration of reader-interest, it early became evident, also, that there is an intangible and increasing value in paid advertising that appears regularly, issue after issue, year following year. For Dubuque its paid periodical publicity created a priceless interest in the university, a friendship for it, and a confidence in it as a solid, dependable institution to be reckoned with as one of the component factors of people's daily life. When "everyone knows" about a college, they tend to talk of it as freely and as respectfully—and as helpfully—as if they were discussing the corner bank to which they go naturally for a draft, the local post office whose location can be pointed out by anyone, or the pastor who can always be looked to for unselfish service in time of need. When a college makes itself

constantly and universally known, it is constantly and universally made known.

Certain simple principles were followed in the Dubuque advertising:

1. Plan carefully.
2. Write simply.
3. Illustrate regularly—by word-pictures if not by half-tones.
4. Be interesting.
5. Put the interest of human life in all you say.
6. Place your dependence on the facts you present, not on a direct request for money.
7. Present prosperity. Do not describe too vividly the exact financial condition of your institution. No college, however hard pressed for funds, is so poorly off as a pessimist could regard it. The inherent life of an institution will "sell" it when no other method will do so. A living Christian college can always afford to be optimistic. "The bright side" in advertising is shown, by Dubuque's experience, to be more productive than the dark side.
8. Assure yourself that the underlying principle of the object, plan or need which you are advertising is sound. Any sound cause, well advertised, will be supported.

9. Visualize the future—both in advertising and before advertising. A judicious forward look vitalizes the present, as represented both in the institution and in its advertising.

10. Recognize the main value of your advertising—it is designed primarily not to get money, but to give information. The primary result will not be the immediate receipt of gifts; it will be the stimulation of a desire to know more about the institution advertised. Attain that object, follow it up and the contributions will follow. It is this particular principle of advertising that is the best understood among the most people.

11. Judicious advertising pays. The Dubuque Board of Directors, years ago, suggested to the President that too much of their scarce money was being spent on the university's advertising: It was too expensive. He replied that on the contrary publicity of the right kind is quite inexpensive. It is only ill-considered advertising that produces inadequate results. It is impossible, he added, to obtain adequate funds for a college that does not advertise.

VII

HIGH-POWER FINANCING

A UNIVERSITY had now been definitely established at Dubuque. The beginning of the new administration in 1902 marked the transition from an unclassified school with one primitive building, to a university with preparatory school, college and divinity school, and with modern campus and administration building. Adequate provision for the new era seemed imperative, both in university equipment and in maintenance.

The new President's expansion program comprised at least six more buildings, a larger campus, a greatly increased budget, an adequate endowment fund and many student scholarships. His advertising campaign had begun to inform the public of the opportunities for Christian philanthropy which Dubuque afforded, and it now called for intensive cultivation of that public through personal solicitation.

Every element of the university's new day being a summons to multiplied effort in financing the growing institution, the new

President plunged immediately into a long period of high-pressure money raising.

Rapidly increased student attendance convinced the President that a commodious dormitory should be obtained at once. He determined to present the need to Louis H. Severance of Cleveland. This decision was in spite of the fact that after an earlier journey to the Ohio city Mr. Severance had stated that Dubuque was not included among his philanthropies, and had discouraged any further visits. Rather was it because of a check for $1000, unexpectedly received from the Cleveland business man the next year, and because of the President's deep sense of the present emergency.

On this occasion the philanthropist gave the proposal a few minutes' thought, and then said: "This is what I will do—I will give you $15,000 for the building, and also $10,000 as an endowment for it."

"But, Mr. Severance," his caller remonstrated, "I have had higher hopes than even that. I have given much consideration and prayer to this matter, and in my opinion you are the man to give all the money for erecting this building."

"But how can I decide to do that now?" asked Mr. Severance. "You brought no architect's plans with you."

"In ten days they will be in your hands."

The papers were sent as promised, then days passed with no word from Cleveland. The President mailed a letter, in which he expressed hope that the plans were found satisfactory and that Mr. Severance would give Dubuque the happiness of having its dormitory built by him. A telegram quickly arrived:

"Will give twenty-five thousand for building and ten thousand endowment. Please wire acceptance."

Thinking that he knew something of the workings of the Ohio man's mind, the President by telegram asked for a few days' time to consider the offer. In a day or two there came another message from Cleveland:

"Get bids for entire building. Mail me lowest amount bid."

But when the bids were ready none of them was mailed. It was thought safer to take them all to Cleveland in person. Mr. Severance looked them over, and asked a number of questions.

"Not long ago you asked me for time for consideration," he remarked at length. "Now it is my turn; I will let you know later."

The battle had been won, however. When the Dubuque President reached home he found there a final telegram. This one gave orders to proceed with building operations.

Severance Hall is a substantial three-story brick building. It contains rooms for eighty-seven students, was erected at a cost of $75,000, and is in satisfactory use to-day. At the formal opening, addresses were made by the editor of one of the Dubuque city dailies and by the Rev. A. W. Halsey, D.D., of New York.

For the next building Mrs. Nettie F. McCormick was approached. To this generous widow of Cyrus H. McCormick, the manufacturer of harvesting machines, the President presented the need for a college gymnasium. He told her of certain problems in student discipline, and of his belief that if the young men had a building in which they could expend their physical energies in systematic exercise, many such difficulties would be removed.

Though she said she would consider the suggestion, her private secretary confidentially assured the visitor: "You will never get that gymnasium from Mrs. McCormick."

"And I," he replied, "am quite sure I am going to get it."

Three months passed, with no word from the home on Rush Street, Chicago. The President began to wonder, and then to question. One autumn day he went out into a Dubuque

corn field, and there he thought of the urgently needed gymnasium, and as he walked among the shocks of corn he prayed. From the field he proceeded to the telegraph office, and sent a message to Mrs. McCormick. When he entered the house a few minutes later he was boyishly whistling.

"Why the sudden happiness?" asked the President's wife.

"Why?" was the optimistic rejoinder. "Because to-day we are going to have the promise of a gymnasium."

That evening there were guests at the dinner table. The telephone rang. "Will you go to the telephone, please?" he requested the hostess. "That is our gymnasium."

She returned with an announcement for her guests: "The private secretary of Mrs. McCormick says that she will build a gymnasium for Dubuque."

Even now the McCormick Gymnasium is one of the most useful and best equipped buildings of its kind in all of Iowa. It includes not only playing floor and a large swimming pool but also the offices of the professors of physical education.

Funds by now had been obtained also for a central heating plant and for the chapel. Steam heat was being carried to all the buildings through tunnels six feet high.

In connection with the chapel building the President had an instructive experience. The chapel had been erected by Mr. and Mrs. F. H. Peters of St. Louis, but as yet it had no pipe organ. Seeking such an additional gift the President at the suggestion of a student wrote to an Indiana woman of means, the boy's aunt. But she was a Quaker; her reply was a vehement reproof of his appeal for funds for his college.

Not long afterwards she was on a train returning from the funeral of her sister in Omaha, when she found herself approaching Dubuque. On an impulse, perhaps resulting from repentance, she left the train at Dubuque and called at the college offices.

The cordial greeting she received led her to accept an invitation to spend a few days as guest of the President's wife in their home. Late one night she was ready for the midnight train when to everyone's consternation, no doubt including her own, she broke down and cried.

"What can be wrong?" the President asked her. "Have we offended you? In what way have we failed?"

"That is just the trouble," the poor woman protested. "You have treated me too well! I wrote you a harsh letter. You sent me a beautiful letter in return. And here you have received me into your home and done every-

thing for me—I want to do something for the university; what do you need?"

The most pressing need at the moment was still a $3000 pipe organ for the new chapel, and he so informed her.

"Buy it," she directed. "Buy it at once, and I will pay for it."

When the chapel was dedicated the Quaker was an interested member of the congregation listening appreciatively to the sweet-toned organ which she had purchased.

Two unusual ventures in public speaking resulted from the foregoing incidents. The Quaker benefactress invited him to visit her in Indiana, and there insisted on his addressing a Quaker meeting and also preaching to a "shouting Methodist" congregation. Many Quakers were present on each occasion. In the meeting-house he accommodated his voice to the customary quiet, and the satisfaction of his hearers was voiced in similarly subdued tones. But in the Methodist church most of his hearers at times drowned his words in their flood of "Hallelujahs." The friendship of the Quaker donor of the pipe organ was confirmed by his apparently successful adaptation to such widely differing environments.

Provision of homes for the members of the faculty, also, engaged the effort of the President. In the earlier period makeshift arrange-

ments were necessary. When one newly elected professor had been about to bring his family to Dubuque no suitable house in the city was available. The financial secretary of that time outlined the difficulty to a Pittsburgh friend. Through him she sent to the instructor a gift generous enough to build an addition to a small house which was for sale near the college. With a loan from the college the professor purchased the house, and a contractor soon turned it into a satisfactory home.

Such temporary measures clearly should give way to permanent housing facilities for the faculty. Accordingly the President carried this need to friends of the college, with the result that in time six faculty homes were available on the campus.

One of the President's most valued friends was Frank H. Peters, a well-known St. Louis shoe manufacturer. Every important detail in Dubuque's extension campaign was discussed, at one time or another, with Mr. Peters, and though he never was asked to make a contribution his gifts were many and generous.

To him the President, during a four-day money-raising stay in St. Louis, revealed his thoughts regarding the social needs of the increasingly numerous Dubuque students. One

of his ambitions was to have a social center for the young people, an attractive gathering place for acquaintance and fellowship, and he suggested that suitable provision for this need would be a large and handsome dining hall, a students' Commons.

"I will give you an initial payment of forty-five thousand dollars for such a Commons," Mr. Peters told the President on the last day of his stay in the city. A second gift followed this one.

Architecturally the finest building on the campus, Peters Commons is an adaptation of medieval design. It has a dining seating capacity of 700, includes a hall for social and dramatic entertainments, and also houses the university's music department.

As the process of extending the university's work went forward it was evident that the theological seminary should be provided with its own building, just as it long had been given special consideration as a separate department of Dubuque. In 1918 a movement was set afoot for raising $150,000 for this purpose, and for seminary endowment. Eventually increased to $200,000 the fund was completed after the close of this administration. Van Vliet Divinity Hall was then erected, one of America's most perfectly appointed buildings for theological training.

By this time the university had six modern buildings on its new campus, with an initial fund on hand for erecting a seventh. The campus, too, had been greatly enlarged.

In Pittsburgh one day, the President received a telegram from a Dubuque real-estate firm anouncing that twenty acres of land near the Administration Building were obtainable at a reasonable price. When he had earlier sought to buy this ground for the college he was told that the cost would be at least $16,000; now the offer was to sell at $7500 if $500 down were paid at once.

Seeking out a Pittsburgh friend, he borrowed and forwarded the $500, and agreed to raise the entire $7500 within sixty days. Before he left the Pennsylvania city he had obtained $6000, and by the time the title had been investigated and the deed got ready for execution, the full sum was in hand. The twenty acres, which make up Kane Athletic Field, are now valued at $40,000.

With another plot of land purchased separately, the Dubuque campus, starting with nothing, had developed in ten years to thirty-six acres.

Intensified money-raising quickly became imperative on still another account. It was daily necessary for the President to face the problem of mounting current expense. New

buildings, additional professorships, increased equipment and especially the growing student attendance placed a sobering aspect on the otherwise gratifying development of the university. Even after using discriminating care in selection of applicants the number of students enrolled became more than could reasonably be provided for. At that time as to-day, in the words of a member of the faculty, "Dubuque's daily-cost problem differs radically from that of many other colleges; the richer we are in students, the poorer we are in purse."

The annual budget increased from the $4500 of 1902 to $12,000, then doubled and in time was to double again. The pressure of these everyday demands compelled the university's money-raiser to redouble his own high-pressure activities. An illustration of the near-desperation that at times tinged his method is afforded by his attempt to raise ten thousand dollars in a certain emergency.

He was in New York, determined to obtain ten thousand dollars at the first possible moment. Because of the immediate need he felt justified in appealing to the New York headquarters of his denomination's College Board. His plea was met with considerate attention, but also with definite discouragement.

"We do not have that much money in the treasury just now," the secretary stated, "and

I am sorry to say I see no likelihood of our having it in time to meet this need of yours."

When the President left the office with this refusal in his ears he had no other resource in view. Fifth Avenue's fresh air quickened his brain, and in a few minutes he had turned his steps toward the head office of a corporation which had extensive interests in Iowa. But on the way he stopped in at a bank, whose president was one of his friends. From the banker he obtained the financial rating of the corporation, and some helpful facts on the personal traits and interests of the Iowa company's president.

The first secretary who received him in the building after he entered the president's office returned with apologies. His chief was busily engaged that day; could the caller return next day?

"No," was the reply. "My business is very urgent. I must see him to-day."

To the private office went the secretary once more. A long wait brought him back, with an invitation to have a seat in the inner waiting room. After a further interval another man came out, this time the president's private secretary.

"If you will tell me what it is you would like to discuss with the president," he said, "I will carry the information to him."

After a third wait the private secretary re-

turned. "Can't you come back some other day? Just telephone for an appointment," he suggested.

"I am in New York for a very limited time. I must see him to-day."

Almost at once the secretary was again by his side. This time he invited the caller into the presence of the corporation's executive.

The situation was briefly outlined to the president.

"I have a telephone call I must attend to at once, Doctor," the officer said after a moment's thought. "Do you mind waiting outside for a little while?"

It proved to be quite a long while, but at its end the president's face wore a cordial smile when he himself came from his room, and invited the college man within.

The long wait, and the perseverance, had been worth while. It appeared from the ensuing conversation that the telephone call had been made by the president to the Iowa office of the corporation, and that the information he had gathered regarding the university and its President were quite satisfactory.

"Do not trouble yourself further about the ten thousand," said the corporation head. "I will see that it is paid."

The university's President was soon raising $50,000 a year for the Dubuque budget. This

amount came principally from among his thirty-three dependable friends. Some of them, indeed, refused to give any help whatever to Dubuque except to the current-expense fund. One of these was William J. McCahan, of Philadelphia. Though his average annual contribution to the budget was $5000, he turned a deaf ear to pleas for endowment. He called endowment funds "frozen assets," and considered it a mistake to ask anyone for them.

Yet at Dubuque a large endowment fund was essential. Few colleges, its President felt, could long continue to depend on soliciting large sums year after year for current expenses; endowment gifts in considerable amounts ought to be sought—and obtained. The endowment problem occupied much of his thought, as the following incident shows.

On the way home from church service in Dubuque one Sunday night the President's wife took him to task. "Tell me, what good does it do you to go to church when you feel as you did to-night? You were so nervous that everybody near us must have noticed it. I don't suppose you can tell me one thing the minister said in his sermon!"

"No, I can't," the President frankly answered. "The fact is, I have an 'urge' to go to Chicago—to-night. It came to me just as we walked into the church."

"Whom are you planning to see there?"

"Dr. D. K. Pearson."

"Dr. Pearson! And yet you have called on him time after time without getting a cent! Don't you remember that he insists he will not give a dollar to any college west of the Mississippi?"

"Yes, I know. But I must go. By ten o'clock to-morrow morning, I will telegraph you the outcome."

And on Adams Street, Chicago, he saw approaching him Dr. D. K. Pearson. The latter's greeting was astonishing:

"Good morning, Doctor. It is such a beautiful morning that I am sure people will want to give you money for Dubuque to-day." And then: "If you will come up to my office, I will hand you a green paper."

At his desk, with a smile, he explained. "Doctor, there must be something strangely powerful about that brain of yours. Last night I found myself thinking about you and your plans for putting Dubuque on a firm foundation. I couldn't stop thinking; I couldn't sleep. So I promised myself the privilege of making you a contribution. To whom shall I make out the check?"

It was a smiling President who replied: "Either to me or to the college."

"If I cannot believe in you, I cannot believe in your school. What are your initials?"

The check was for $10,000.

Early that morning the President's wife received the promised telegram: Her husband was on his way home with a check from Dr. Pearson—a large check for endowment.

The weekly advertisements in the religious press formed an effective aid to the President in obtaining endowment funds. More than one remittance in five figures, and one whose value was in six, could be traced directly to an advertisement in a church periodical.

During the first five years of the administration the givers to the endowment fund included the names of Mrs. John S. Kennedy and Mrs. D. Willis James, of New York; Mrs. Cyrus H. McCormick and Mrs. T. B. Blackstone, Chicago; James H. Lockhart, Pittsburgh; Mrs. Elizabeth R. Voorhees, Clinton, New Jersey, and others.

Amidst the pressure of endowment and building demands, the President was never able to forget the clamorous calls for student scholarships; he met the need nearly every day on the campus, in his office, or in the cities, towns and farms he visited. At Dubuque, student financial needs differed greatly from those in many other colleges and in most preparatory schools. The standard of living in some American homes is so comfortable that

parents are able to maintain their sons and daughters more cheaply at college than at home. But the young people who have attended Dubuque have not as a group come from such homes.

Many of them were of poverty-stricken families in Russia, Belgium, Czechoslovakia, Mexico and other foreign lands; and most of the remainder were from homes of small income in the United States. Their education has clearly constituted a form of home-mission work. It has been a preparation of young people in home-mission communities for Christian leadership in just such communities. Most of the students needed scholarship aid.

As a general principle the President felt that the offering of free student scholarships was not an ideal arrangement. Yet the limitations of self-help facilities, the poverty of the students' families, the small income most of them could expect to receive while in Christian service after graduation, and the generally wholesome results of free scholarships—these and other considerations led him to believe that this was the most effective form of student aid that he was likely to find.

In seeking money to help the students, an effort which at the first called for only $100 a year for each one, the President went first to the communities from which the students

came. But most of the scholarships were contributed by the financial constituency which he had interested in the university. The gifts were usually in the form of sums only sufficient to care for a student's needs for one, two, three or four years. Later some success was encountered in presenting the need of permanent scholarships, only the income of which was to be used.

Much of the scholarship money was obtained from persons who had a special liking for this form of philanthropy. They had no interest in buildings, professorships or current expenses, yet responded readily to the human-life appeal of young men and women eager to obtain an education but with no money to meet its cost.

One scholarship check, for $1000, when it came to the President's office was accompanied by an interesting letter reading substantially as follows:

> On the approach of our golden wedding anniversary, June 12, 1917, we emphatically gave our children to understand that we wished no gifts in this time of world-wide suffering and privation. But they presented us the enclosed sum, indicating it was to be used by us for the furtherance of any cause in which we were especially interested. Having long

> appreciated your work for immigrant young people, we have decided to invest the gift in this way.

The letter was signed by Israel P. Rumsey and Mary Axtell Rumsey, of Lake Forest, Illinois.

The financial achievements of this President during his administration had risen to a height which seems worth noting. Until America entered the World War, the university had received through the constituency which he had built up an annual average of $50,000 for current expenses, the gifts from the larger contributors ranging from $500 to $25,000 each. The total receipted every year for all purposes averaged about $150,000.

In June, 1921, he reported to the board of directors that for current expenses he had received during the previous twelve months $70,563, of which $60,476 was from individuals and $5587 from churches, besides stock valued at $4500.

During a mid-winter five-week period, in 1918, while he was traveling in the East for the university, the *Dubuque Evangelist* acknowledged weekly an average of fourteen gifts, from eight states, amounting to $2535 a week. Included were three Eastern gifts of $1000, $2000 and $2500.

A later similar period of six weeks, near the end of the college year, showed thirty-seven gifts a week, from nine states, amounting to $1293 a week, with one New Jersey contribution of $1500 and one from New York of $250. The above periods are chosen because they seem to form the only times when gifts were acknowledged, in the paper, for as many successive weeks. It will be remembered that they occurred while the United States was at war with Germany.

Altogether, more than four million dollars were raised by the president for all purposes. This was the result of practically single-handed work. It came with only occasional assistance by any other field worker, and was obtained by means of correspondence, advertising, the weekly *Evangelist*—for six years only—and constant travel. During 1921, when his current-expense receipts were more than $70,000, he traveled in excess of 40,000 miles.

At the close of the administration Dubuque, which in 1902 had a property valued at about $40,000, and a negligible endowment, had a property valuation of at least $850,000 and a productive endowment of $750,000.

VIII

WHY PEOPLE GIVE

THE secrets of any man's success in raising large sums of money can seldom be exactly defined. He may be unconscious of his own most fruitful talents. They may defy other people's characterization. Certainly the givers themselves are usually unaware of the means by which they are led to contribute. On the other hand, the methods found successful by one man may prove much less productive when followed by another.

Some valuable explanations of success often lie close to the surface, however, or can be gathered from even a casual examination of anyone's achievements. The following methods of money-raising for a Christian college are, in fact, suggested by the foregoing chapters. They are not offered as any authoritative, scientific or at all exhaustive set of rules for soliciting funds; their value is presumed to lie in their being merely suggestions based on experience.

1. *Make friends*

Acquire friendships, especially among men and women of means. This does not mean

mere acquaintances; it means real friends—persons who enter a relationship marked by mutual respect, mutual affection, common interests, desire for mutual service, and willingness to share the sufferings of one another. Such friendships, for whatever reason originally sought, are of the kind that, as they deepen, find their greatest reward not in financial value received, but simply in the joy of Christian brotherhood. If the preceding pages reveal one supreme success-secret, it lies in the one word, friends.

Peculiarly rich in friendship has been the work of the Dubuque college President. Perhaps no other college executive has ever, for example, had so many friends among the business men of New York City; and his intimate fellowship with many ministers of that city was both an accompaniment and a cause of that relationship.

The friendships, found in almost every part of the United States, resulted not only in personal happiness to the President; they meant friendship for the college. To these friends he was able to take his personal and professional problems—which usually meant the same thing—with incalculable benefit to the university.

"An old legend," wrote one friend, in forwarding a $2500 contribution for current expense, "tells of a gift that was magically

quadrupled because of the intense love of the giver for the cause. I could hope the incident might be repeated in this little gift of mine." An article in a Dubuque city daily once made this comment on the President:

> His knowledge of people and ability to make and interest them have enabled him to win for the school a vast number of friends and supporters, among whom are some of the most influential men of the country. It is largely due to his . . . ability to form friendships that he has been so successful in his many financial campaigns for the University.

From the practical viewpoint of their financial value to his college, their worth was forcibly brought home to him once when three of the friends died within one year. His books showed him that in their passing the university had lost an annual income of $11,000.

Repeatedly the making of one friendship meant a lifelong contributor to the college. To refer to only one record among the foregoing pages: On one trip, in the one city of Philadelphia, he formed friendships with William J. McCahan and Mrs. Charles P. Turner which resulted in annual gifts from each of them until their death.

2. *Keep your friends*

No sacrifice of personal comfort is too great a price to pay for maintaining your friendships. Readiness to serve them in any way, at any time, to any extent, and a definite seeking for opportunities to do so, is part of the price.

The Dubuque President made it a rule to keep always in touch with his friends. Between calls he wrote letters, or telegraphed or telephoned. A friendship daily maintained does not die in a day.

3. *Through each friendship make others*

Get names of possible givers from your friends. Whenever possible obtain personal introductions to the persons named.

To Andrew Carnegie the President was introduced by U. S. Senator William B. Allison. Miss Matilda Denny of Pittsburgh, who contributed regularly, became a friend following introduction by a German-speaking minister in Allegheny.

4. *Show constant appreciation*

Not once, but repeatedly, speak and write your thanks. The public and private papers of the Dubuque President are full of his thanks:

"I cannot close without giving due recognition to the thousands of friends"; "We cannot

thank you enough"; "Such help in a crucial period cannot be repaid"; "We share your pleasure in this fine building which you helped to provide." Such repeated reminders of a sense of willing obligation make friendships firmer.

5. *Seek out large givers*

Once past the gateway of their necessary reserve, one finds generous givers human, kindly and unselfish. Usually, also, it requires less time, effort and soul-force, to win one large giver than a financially equal number of small givers.

6. *Cultivate small givers*

"After years of experience in seeking to raise funds," the President once wrote in the university weekly: "One realizes that it is not always the most productive soil that yields the richest harvest. When one analyzes the quality of real charity he sometimes finds that the poor and lowly appear to be the most favored."

7. *Study your "prospect"*

The more one knows about the person he expects to interview, the greater the chances for interesting him. Even more important

than his financial rating are his habits, his hobbies, his special interests, and his individual religious convictions and activities.

8. *Know your cause*

Study it until it is not only bone of your bone; study it until you know it so well that you can talk of it at any moment, from any point of view, intelligently and also intelligibly.

A good method is to analyze the institution; write down everything known about it, point by point. Express each of these in the fewest words possible. Then classify and group these, and reduce the heart of each group to a sentence or two.

Knowing one's facts, it becomes possible to select the most vital fact, and the most convincing, and to present it succinctly and vividly. And that is one of the secrets of making one's cause spring quickly to visible life in the imagination of one's hearer.

9. *Emphasize one definite need*

It is noticeable that the solicitor of funds for Dubuque repeatedly went to a friend with one individual problem. Often he had several that were pressing him hard. Sometimes it was difficult to choose among them. But when he saw his prospect it was a dormitory, or a

certain professorship, or a student named Johann Weiss (or Schwartz or Blau), or else a coal bill, that he was thinking most about. And it was help for that one need that he was most likely to get.

10. *Present your cause from its bright side*

"Nearly every rich person approached for gifts," the Dubuque money-raiser once wrote, "realizes that the college the president represents is in desperate need of funds." He need not have the fact thrust on his attention. "I have never felt it productive to tell all the burdens that a president carries. When asked how the institution was getting along I usually said: 'Well, we are still a growing school —we are in need of funds to keep up with the demands.' "

Whenever at all possible avoid the subject of deficits. Some persons of rare insight do respond to such an approach, but the average business man tends to question whether a college that habitually, or often, struggles under a deficit really meets a genuine need.

But if deficits must after all be met and mentioned, let them be presented with a halo of appealing necessity, a response to a demand for educational service that could not be denied—which after all forms the "bright side" that needs the principal emphasis.

11. *Seldom ask for money*

Let the need make its own appeal. You have come to your friend for counsel; you want him to know the situation; and you know that talking it over with him will well repay you for your time. The manner of your presentation will determine for him whether it is a situation—as you believe it is—in which his money is needed to solve the problem.

The donor of Peters Commons often gave, but he never was asked to give.

12. *Know when to exert pressure*

Sometimes, as every salesman knows, a prospect needs help to make a decision which he will afterwards be glad he made. Delicate though such a course may be, it has on occasion been successfully followed.

Once what was needed was the mere chance to present the subject, as in the case of the New York president of the Iowa corporation. Once it was the awakening of the prospective giver to his own churlishness—the Iowa farmer who was embittered against the church.

Again it was a gentle reminder that no one man's gifts, however munificent, are indispensable; recall the incident of the meeting with Andrew Carnegie in New York City. Once more, what seemed required was con-

tinued pressure, for a decision to make a large gift instead of a small one—Louis H. Severance at Cleveland.

13. *Be considerate*

Be brief. Avoid making yourself a burden. If insistence has won its thousands, tact has won its tens of thousands.

14. *Approach people on the line of their special interest*

After an evening's conversation on Atlantic-ocean ships the retired Western farmer gave the President $1000; he had once been a sailor. A larger gift was received from the New York soap manufacturer who heard of how the Dubuque college in three months had developed an ignorant country boy so rapidly that on returning home the boy put into the house of his father, and those of the neighbors, sanitary arrangements and bathtubs—and so brought into being a market for more soap.

To create in anyone an interest in your own affair, talk first about affairs in which he already has an interest.

15. *As early as possible determine the motive to which you wish to appeal*

Even decisions to make unselfish gifts may begin on the plane of a low if harmless motive,

or they may at once rise to the highest peak of spiritual service. The conversation will throw light on the motive most likely to set the will in motion toward a decision to give.

A few powerful motives are those leading to:

a. Giving to a college which is making better Americans and advancing the cause of international friendship—answering to patriotism, and to a world-evangelization interest.

b. Giving as a necessary exercise of the valued grace of benevolence. "Like all other virtues," said a Dubuque University editorial, "benevolence must be exercised continuously to grow. The faculty of loving is the fine result of Christian education."

c. Giving for the joy of giving. "I recognize the principle that sacrifice willingly made produces happiness in proportion as it is given. Selfishness has no place for sacrifice; unselfishness creates opportunities for the gifts of service."

d. Giving as a duty. Some human wills respond most readily to the spur of Christian obligation.

e. Giving because of what is commonly known as the human-interest point of view. Here is the field of struggles of students for an education, their discouragements, achieve-

ments, and ambitions. It is primarily a human-emotional appeal.

f. Giving from a desire for self-continuance—a longing to prolong one's influence on earth after death.

The power of this motive, in stimulating annuities, bequests, endowments and even new buildings, is evident. Another editorial in the *Dubuque Evangelist* expresses the appeal to this motive:

> After all, the one thing a man has to invest is himself. There are two lines of investment: He may put his soul into things or he may put his soul into godly service.
>
> A shipwrecked mariner on an inhospitable island was perishing with hunger. One day a box was washed ashore from the sunken ship. He rushed to it, hoping to find a biscuit. When the box was opened, it proved to be full of pearls. . . .
>
> One of Trench's poems tells of a king to whom came a prophecy that at some unstated time he would be banished to an island beyond the sea's horizon. To this island he began sending his treasures. There he prepared stately houses and beautiful gardens. In time he came to look with more joy to the land to which he was going, but in which his treasures

were, than to the kingdom which he at present possessed. . . ."

16. *Lay your strongest emphasis on the spiritual*

The basis of the Christian college is spiritual, its president is a spiritual leader, and in his finest heart the man or woman of wealth is essentially spiritual. The universal religious instinct is in fact capable of moving many persons whose daily pride appears to others to be only in their being practical above everything else. Well-planned college budgets do indeed win their approval, in a sanely practical way, but a spiritual appeal is likely to give them not only added confidence in the college but also a deeper confidence in its leadership and in its future.

17. *Do not be afraid to talk about prayer—or to pray*

If ability to make and keep friends has been the outstanding trait of this college President, surely his dependence on prayer is a close second; it might easily be placed first.

His first gift came from a praying woman. His first invaluable New York City counselor and aid was a fervently praying minister. A gift for $5000 brought with it the message: "I expect to hear that God has heard our prayers." His own faith in prayer led

Andrew Carnegie into his circle of friends.

Habitually he gave himself to prayer. Repeatedly he rose from his knees to engage in a successful undertaking. To his friends new and old he spoke of God, God's love, God's guidance. It seems a significant fact that a constantly praying man was a consistently successful man.

18. *Advertise*

Judicious advertising, persistently maintained, provided Dubuque with a dependable means of keeping its friends in touch with the college needs, and so prepared the way for many of its President's money-seeking calls. He used the religious press, the secular press, the college's own weekly paper, and its booklet and folder literature.

19. *Be fair to other money-seekers*

Counsel with other presidents, financial secretaries and field workers, but do not try to get more from them than you give. Asking them for their methods will lead to one of two results—failure to get the answer desired, or an eventual request that you reciprocate.

20. *Keep at it*

Keep seeking new prospects, and yet never abandon the ones you have. To call on one

man time after time without result, to visit another fourteen times only to receive a "no," summon all one's perseverance; but the pain of the struggle is forgotten when a D. K. Pearson and a Carnegie are at last added to one's circle of contributing friends.

21. *Keep always at it*

This one obtainer of college funds was away from his college two-thirds of the time, even after he was elected its president. In one campaign he made fourteen farm calls a day for several weeks. He traveled thirty thousand to forty thousand miles a year. His intimates at Dubuque used to say that his name in the Assembly *Minutes* of his Church ought to be followed by the abbreviation meaning *"in transitu."* He tried always to be where the money was, just when it could be got and just when it was most needed.

22. *Be dependable*

Possessors of large sums of money like to count heavily on the trustworthiness of the persons to whom they entrust their gifts. A loan on the sole strength of one's character, or a check for $5000 made out to one's own name, reflects a confidence in the college representative which is a symbol of confidence in the college itself and in its future.

23. *Keep courageous toward man and dependent on God*

The first is imperative, yet it is less essential than the second; for from the second the first is born. Finding money for God's work calls for soul-straining courage, but there is courage to be had. "The Christian's God never places a responsibility upon any man without the promise of strength to meet it. He gives all that a Christian requires."

Other suggestions of some value may be gleaned from the following biographical notes on a few of the larger givers. The facts were outlined by the President after the death of their subjects.

Andrew Carnegie, Scottish immigrant, born in humble circumstances and by poverty deprived of an adequate schooling, was one of the early liberal contributors to the expansion of the University of Dubuque. Though he did not openly confess Christ or associate himself with Christian missionary enterprises, he was more deeply interested in Church and Kingdom movements than is generally known. After he had once become acquainted with Dubuque's character and work, he was extremely sympathetic toward its peculiar problems and lines of Christian service.

As a man Mr. Carnegie was both kind-hearted and generous. To the Dubuque

President he showed appreciative friendship. On learning of a projected visit to Europe in 1913, he invited him to be his guest at his summer home, Skibo Castle, in Scotland.

John H. Converse (1840-1910), president of the Baldwin Locomotive Works with which he was connected from 1870 until his death, won much acclaim in the business field when, late in life, he successfully floated a ten million dollar five per cent loan in the interests of the corporation. He was a leader in many financial, religious and educational movements, and made numerous gifts to a large number of schools and colleges.

In his far-sighted view of American education, the mission of the college was not only to give a general cultural education but was particularly to make specialized contributions to the solution of social, philanthropic and economic problems. With this broad view his help to the University of Dubuque was quite in line; his interest in the education of its foreign-born students was particularly noteworthy.

Conscious of the great power which his wealth had placed in his hands, he always attempted to wield it in the service of humanity and of God. His timely and generous aid to Dubuque, recorded in earlier chapters, proved a marked impetus to its expansion.

Miss Matilda Denny, of Pittsburgh, was a

thoroughly educated and cultured woman, a studious lover of the Bible and an unusually conscientious Christian.

Her knowledge of literature, including missionary books and magazines, was remarkable. This interest, of which she loved to speak, led to her suggesting "best books to read" to her friends, and also made it easy to gain her friendship for a college serving the cause of home missions. Her devotion to her home, her life of prayer and her considerate hospitality offered genuine pleasure to those who possessed her friendship.

To every presentation of a Dubuque need Miss Denny responded liberally. Until her death in 1909 she maintained constant interest in the university.

Smith Ely, mayor of New York City 1878-1879, was until his death in 1911 a member of the Fifth Avenue Presbyterian Church. He became interested in Dubuque through the Rev. George S. Woodhull, D.D., a classmate at Princeton College. While he was visiting the ex-mayor Mr. Ely told of his desire to invest $30,000 in a good cause. Dr. Woodhull's instant mention of Dubuque resulted in its President's being summoned to New York by telegraph. After arrangements had been made for the gift to the college, the President was invited to remain for a visit.

The stay in the Ely home continued fresh and fragrant in the memory. Mr. Ely's fine Christian character was clearly revealed in his conversation. He was a man of simple faith, refined manner and gentle voice.

The trials of presidents of small colleges enlisted Mr. Ely's warm sympathy. To such officials he suggested that their success would be aided by attention to the following considerations:

a. Remember that the successful business man often carries more distressing burdens than even college presidents.

b. Appreciate his inability to respond to all calls, even to the most deserving.

c. Avoid emphasis on your difficulties.

d. Seldom appeal to one's sympathies. Be more constructive.

e. Depend principally on a logical, straightforward and businesslike presentation of your needs.

f. Have faith.

Samuel P. Harbison. One could enter neither the office nor the home of Mr. Harbison without receiving a spiritual blessing. In his beautiful residence on Brighton Road, in Pittsburgh, he studied his Bible, and lived so near his Lord that his heart deeply longed for His return to earth. Bible knowledge and

prayer were matters of vital concern to him. His prayer-life made a deep impression on the Dubuque president.

In business Mr. Harbison was the founder of the Harbison-Walker Refractory Company, an influential corporation. His philanthropies were widely distributed throughout the church, and were always accompanied by a strong and prayerful interest.

Mrs. Albert Keep, of Chicago, at the time of her death in 1913 was planning to erect a campus residence for the President of Dubuque University. Her own residence was repeatedly open to him when he was in the city. She liked to have him call on Wednesdays, take dinner with her and then accompany her to the midweek prayer meeting of her church.

Mrs. Keep's chief interest in the University, to which she made current-expense gifts averaging more than $2500 a year, developed from the institution's international and Americanization features. Her knowledge of the problems of Chicago growing out of the presence in the city of Bohemians, Poles and other foreign nationalities, gave her a keen appreciation of Dubuque's training of foreign-speaking young men for Christian service among large groups of immigrants. She was, for similar reasons, much interested in the Y. M. C. A. of her city.

Christian Loetscher (1850-1922). Born in Switzerland, Mr. Loetscher became a successful wood-work manufacturer in the city of Dubuque, a director of and contributor to the university, an intelligent student of American political, economic and social problems, a loyal American citizen, and a devoted Christian.

When, in 1906, the critical time had come for signing the costly contract for erecting Dubuque University's first new building, Mr. Loetscher brought the question to a successful issue by saying to the board, after a thoughtful silence: "If Dr. Steffens believes that God will help him raise the necessary money, I will be the first to sign the contract." His confidence in the college executive and his business judgment proved of great value throughout his life.

William J. McCahan was an instructive combination of business acumen and Christian faith. During his last illness he was at one time unconscious for forty-eight hours. When he had recovered consciousness, after eating a little he asked his nurse to read him the ninetieth Psalm, then called for the market reports. Until the last, he conducted his great sugar business with vigor and success.

His Philadelphia home was open to Dubuque's President as long as he lived. His

principal interests appear to have been the Bible, the Westminster Catechism, his home, his business and Christian philanthropy. Himself an Irish immigrant, he contributed an average of $5000 each year to Dubuque. As has already been noted, he was opposed to Christian endowments; "frozen assets," he called them.

Nettie Fowler McCormick was the influential but unassuming dispenser of much of the wealth inherited from her husband, Cyrus Hall McCormick, who in 1848 built at Chicago the factory which afterwards developed into the McCormick Harvesting Machine Company and eventually became the International Harvester Company. He had invested much of his profits from the company in real estate and other enterprises in the growing city of Chicago, during the pioneer days when Adrian Van Vliet was establishing at Dubuque his theological school for boys of German parentage.

From Mr. McCormick's death in 1884 until her own nearly forty years later, "Madame McCormick" continued the philanthrophies of her husband and, in the spirit of his own statesmanlike generosity, added to them many of her own. These included the Presbyterian weekly magazine, the *Interior,* later the *Continent,* which was the periodical in which Dubuque's President began his un-

usual college advertising, and in which Mr. McCormick had become financially interested in 1872. Her own interests in Christian education at home and in the foreign field were many, generous and intimate. To the President of the University of Dubuque she was consistently a sympathetic and helpful friend.

Dr. Daniel Kimball Pearson practiced medicine in Chicago, developed an interest in real estate, became a director of the City Railways, accumulated a large fortune, and dispensed it in carefully considered philanthropies. It was his custom to inquire thoroughly into the institutions seeking his aid. He originated the now well-known plan of subscribing a certain amount to a college provided a much larger sum were raised by the institution. To Dubuque, however, he made an outright endowment gift of $10,000, at a time when it proved unusually gratifying.

Dr. Pearson's home at Hinsdale, Illinois, was the Mecca of hundreds of applicants for gifts to Christian causes, and thousands of other appeals reached him at his city office. At his death he was a member of the Congregational—now the Union—Church of Hinsdale.

Frank H. Peters, founder of the Peters Shoe Company, St. Louis, which later became a part of the International Shoe Company,

was the donor of Peters Commons to the University of Dubuque. For twenty-two years the university's President participated in the comforts and benediction of the Peters' home.

In 1921 he recorded:

> Both Mr. and Mrs. Peters have given freely of their lives to the benefit of the University. These faithful friends feel most devoutly the blessings God has bestowed upon them; their faith and gratitude are touchingly simple. Perhaps no living friends deserve greater honor for the growth of our work. Mr. Peters has guided the President like a father.

William H. Scott (1846-1920), a Philadelphia business man, as a prospective giver presented many attractive avenues of approach. He was interested in home missions, in historical libraries, in Christian education, Sunday-school work, church music, publication of yearly calendars for his friends, in tithing and in fishing.

On one visit to his office the Dubuque President was almost discouraged, and Mr. Scott did not seem inclined to give assistance just then. Instead he told a story.

He and a friend had gone fishing. All day they fished, but caught nothing. Train time was drawing near, when at last his companion made a suggestion:

"Let's try once more—not in a new place, but over in the very same spot where we have been looking for a strike all day."

Back to the original fishing grounds they returned, and there, presto, a strike! The catch was a fat six-pounder.

"We had to run for the train," Mr. Scott concluded, "but once more we had learned, 'Never give up.'"

He proceeded to barb his own point by adding: "Well, you have certainly shown a lot of perseverance with me. I will write you an extra check for two hundred dollars."

Mr. Scott not only gave money to Dubuque; he gave service particularly by interesting other people in the university.

Louis H. Severance (1838-1913). When death ended his philanthropic service Mr. Severance was deeply interested in the President's million-dollar endowment campaign for Dubuque. Repeatedly, at the dinner table in the Waldorf-Astoria Hotel, New York, to a seat at which he invited the university head, Mr. Severance discussed the plan. To the current-expense fund he was a regular contributor until his death, and he paid all the costs of designing, building and furnishing Severance Hall.

His foreign-mission interests were many and generous.

A cablegram announcing his death reached

the President and his wife while they were in Europe, on a trip which included attendance on the "Pan-Presbyterian Alliance" meeting at Aberdeen, and the cost of which was paid by Mr. Severance.

Abraham Slimmer. When the papers told of the death of Mr. Severance, Mr. Slimmer cabled to the university's President: "Severance dead. Draw on me if necessary." He was afraid that his friends, then in Europe, might be left there without funds. Time after time during the administration he advanced sums of money, the total amounting to $80,000, usually on the security of the President's personal note. His interest was especially in buying the campus, purchasing or erecting homes for the faculty, and building the heating plant.

Mr. Slimmer was a religious-minded Hebrew, a lover of good deeds, and an admirer of self-sacrifice. During his last illness this man of wealth was heard to pray fervently: "God be merciful to me, a sinner."

Mrs. Lois Stuart was a New England, well-educated Christian woman who became heavily interested in a large bank at Audubon, Iowa, where she made her home. Her knowledge of the values of farm investments was extensive and thorough.

On almost the same day of each year there arrived at Dubuque Mrs. Stuart's gift for cur-

rent-expense. She contributed toward the cost of the first new building, her $2500 helped secure the $30,000 conditional gift from Smith Ely of New York, and the President's Chair Fund received $5000 from her generous purse.

To many other causes than Dubuque she was a willing giver, including home and foreign missions, Sunday-school work and Christian college education.

"We miss these old friends as they pass from the earth," the President wrote in 1922 when referring to the death of Mrs. Stuart. "But our hearts do not forget their friendship or their beautiful generosity. In remembrance, gladly would we carry garlands of flowers to the graves where they sleep awaiting the resurrection day."

IX

THE SPECIFIC TASK

THE history of higher education in America records a certain fact which, however obvious, is highly significant. This record is that no two colleges are precisely alike. In spite of standardization, and despite a common exalted ideal in education, each institution differs from another in at least one illuminating aspect. A college reveals such individuality, it may be, in research, in excellence in a specialized department, or in its peculiar geographical field; possibly it is seen in the professional or business circle in which its graduates are displaying striking ability, or perhaps in the indefinable atmosphere of the campus—"the spirit of the College."

A distinguishing feature of this kind does not as a rule date from the birth of the college. Often it is a gradual and imperceptible growth. In some cases, however, it is the result of an inspired response to an emergency. A specific task is thrust upon the college, and its answer is an original method, a distinctive service, which sets a characteristic stamp

upon the institution. As a living organism the college thus becomes personalized; it is an individual, devoted, among other lines of usefulness, to one specific and differentiating task.

Such an opportunity, such an individual response, emerged in the history of the University of Dubuque.

In purpose and achievement, the modern university at Dubuque is a product of the problem of American immigration. It was the President's study of Americanization needs, early in the present century, that roused in him "the controlling impulses of my life," impulses which led to the development of the university of to-day.

On his constant travels to and from the East he encountered unnumbered trainloads of immigrants who had swept in from Europe and were destined for new homes in the cities and on the prairies of the West. With many of the newcomers he had opportunities for conversation. In the homes of Ohio, Illinois, Iowa and other growing states he came in touch with the perplexities of their adjustment to a strange environment. The newer population gained for him a new significance because of such personal contacts.

His realization that he too had been an immigrant, and one of a family of immigrants,

quickened his sympathies and sharpened his faculties in their behalf. His concern for America's Christianity, its government, and at length its industries, also turned his thoughts definitely and permanently toward solution of the immigration problem.

"God . . . hath made of one blood all nations of men"—this sentence from his Bible eventually came to mean to him a close relationship and obligation to all divisions of the human race, particularly as any of their representatives sought a home in Christian America. A logical result of his thought and work for the immigrant became the larger university, "an institution to enlighten and equip the foreigner in America for Christian leadership and citizenship." One of its officially stated and distinguishing tasks became that of:

"Americanizing and Christianizing foreign groups in America, by bringing the more promising of their youth into daily contact with the choicest of American young people, and thus training them for leadership among their own people."

That is the University of Dubuque of today—the natural but carefully devised outcome of the Van Vliet school of 1852.

When the development on the larger lines began, the problem which its leaders sought

to meet was not that of 1852, for the streams of immigrants from 1840 to 1860 were predominantly educated, Christian people from Germany, Switzerland and Holland. The later newcomers were generally from the South of Europe, and they presented a more difficult question. Even they came in no overwhelming flood, however, until 1905.

But the problem grew acute when the startling period was once recognized in all its dimensions. An average of more than a million immigrants came to the United States every year between 1905 and 1914. The college President had already entered on an intensive study of the problem which shortly was to lead him to endeavor to develop, from the seminary of Dubuque, a university devoted to the prime purpose of Christianizing and Americanizing all of the immigrants whom it could reach.

Aids in the study were not many when he entered on it. The literature on immigration, which later became profuse and often admirable, was in those days very limited. He sought such help as was available at Ellis Island, among church organizations, and, in time, among leaders of labor and industry.

His task was a double one—to define the causes of the menacing problem, and then to discover essential principles for solving it. On the whole he found that his one best source

of light on each phase of the quest lay under his own eyes. At Dubuque he had at hand a veritable laboratory, a cross-section of humanity of many lands and languages. That laboratory he put to work, both to discover a solution and to locate the causes of the great American problem.

In essence the menace was summed up in four misgivings—that the nation would be overwhelmed by a resistless horde, that the immigrants would be unable to absorb real Americanism, that they would overthrow American democracy, and finally that they would demolish America's high moral and religious standards.

The first fear, that the numbers would be too great for absorption, was finally to be calmed by the present-day immigration laws, and even in the earlier day it was ill defined. But more considerate heed was generally given to the second dread—that the immigrants, instead of being able as their predecessors had been, to take to themselves the best of American life, would instead inevitably absorb its worst.

"The politician, the anarchist, the sharper," said one Dubuque advertisement in the religious press, "get to the foreign-speaking resident with appeals in his own language. Often these seekers for the favors of the new Ameri-

can send a man of the same race, who instinctively knows how to appeal most effectively to his hearer." And even at that time the danger was felt that the European would see in the new country only a prosperous materialism: "Shall these people find here no evidence that American ideals go higher than the accumulation of money?"

The concern for American institutions has had a serious basis in the environment from which many of the newer immigrants came. In the old country they knew little about America, and much that they did know was incorrect. Reared under a monarchy, they knew little about a democracy. With education for only the few in their homelands, they brought with them an appalling degree of illiteracy. Living there on a low standard of wages and expenses, they here offered themselves an easy prey to agitators capitalizing the prospects of moderate affluence as a reward for revolt, either in labor strikes or in civil war.

Fear for the safety of the nation's religious and moral customs grew from the fact that multitudes of the immigrants of this period were from non-Protestant lands. The old-time immigrant had brought his Bible with him; the new immigrant knew no Bible to bring. Moreover, his European environment had given him no spiritual or moral back-

ground for appreciating the high characteristics of the American home.

South-of-Europe newcomers are by heredity strangers as a rule to these three peculiar features of family life as it has been developed in America: Freedom of young people to choose their own life-partners, consistent mutual faithfulness of husband and wife, and their spiritual comradeship throughout life.

Preparation for upholding such spiritual ideals was slow to reach the immigrant, even after he had entered the new land. For the language of morality seldom came to his ears; he heard a contrary vocabulary. And "the language of religion is the last to be learned" in a new country, as an editorial in the Dubuque *Evangelist* pointed out. It illustrated with one case from life:

A Western immigrant had lived for years in America. He became a church member, was active in church work, and was prominent also in business and in society. In all these relationships he used English. But when he wanted to pray, when it was time even to ask a blessing over the food on his well-laden table, he could not voice his thoughts in English. He fell back on the language of his birth.

An aggravation to such perils was found in

the setting up of "little nations," foreign colonies in the midst of American cities and states. Several hundred Mexicans were discovered living in box cars in Chicago, two families in a car, and with no adequate provision for civilized life.

A Dubuque Spanish student spent a Sunday in Oelwein, Iowa. There he located a colony of fifty Mexican men, besides women and children. One old woman among them, eager for religion even though she could not grasp its words, had been attending a near-by American church. Every Sunday saw her sitting devoutly in the pew, her Spanish Bible in her hand, and in her heart a hunger for the sermon which she could not understand.

Similar national groups were well defined, especially among Bohemians in Iowa and Nebraska; Germans in Texas, Nebraska and elsewhere; Poles in Wisconsin and Illinois. Here the speech and the customs were alien; "the English language was the foreign language."

The President discovered also that many of the churches among the immigrants, where these existed, were still largely financed by foreign money; to the Christians in the old country these were their own foreign-mission churches. Among some Americans there grew up a fear lest such church-relationships

tend to hold the immigrant Christians to their old-time political allegiance, however unconscious the newcomers might be of such a danger.

Two facts nevertheless convinced Dubuque's President that the future need not be looked on with dread. The one was the conviction of the inherent capacity of the immigrant for absorbing America's best and highest; for the immigrant, collectively and as an individual, he found himself still able to have a deep respect. The second fact was his assurance also of the inherent capacity of the best and highest in America to absorb the immigrant—to the advantage of both.

While still seeking more light on the problem, and while others were seeking it with him, he made the most of the opportunities afforded by his "laboratory" at Dubuque. The institution became "the pioneer college effort in Christian Americanization," to use the words applied to it by one of the leading authorities in his denomination.

When, among the German-speaking students of Dubuque, the President introduced a Spanish-speaking young man as an aspirant for the benefits of America's Christian education, the experiment brought an immediate reaction.

"He's a foreigner!" the German-speakers

objected. "We are all one family here—how can we be expected to take this Mexican into our dormitories and classrooms?"

A really serious opposition developed, but personal interviews with several of the more influential students slowly produced a change, and after a time the boy was made welcome, and became fully assimilated.

Bohemians entered the college shortly afterwards, to be followed by Hungarians, Slavonians and other nationalities.

A group or department system was gradually evolved in order to minimize the international difficulties. A Bohemian department came first, taking its place alongside what at that time become the German department. Later Spanish and Hungarian departments were organized. In time the somewhat rigid boundaries between these groups were to be dissolved, as other nationalities entered the institution, and as American students also came in. But for the time being the advantages for intensive Americanization which were afforded by the group system were many and effective.

By the time America entered the World War, fifty-nine Bohemians had been trained in Americanism at Dubuque. Eleven of these had become ministers. The Bohemians proved to be excellent linguists, readily mastering one or more languages besides English,

and to be earnest in their religious beliefs and activities.

A young Hungarian in Cleveland, who had been thoroughly Americanized, became interested in his fellow nationals and in their education, with the result that one day he took ten of them to Dubuque as students. Before time came for the graduation of these Hungarians their number had grown to twenty-eight, and they represented localities as far apart as Philadelphia and St. Louis.

With the Board of Home Missions giving financial assistance, particularly for training ministers, Dubuque rapidly increased the number of nationalities among its students. Slavonians, those near-of-kin to the Hungarians, formed a large group. Ukrainians from "Little Russia," Armenians, Austrians, Bulgarians, Galicians, Negroes, Persians, Russian Jews, Serbians, and others were welcomed. Fifteen national types were represented at Dubuque in 1907, but only ten years afterwards the number was thirty-four.

In the meantime others were pondering the problem of immigration. Private organizations, clubs and churches, which nowadays have their Americanization activities in profusion, were beginning to develop a concern for it. Notable among these was the Board of Home Missions, under the leadership of Dr. Charles L. Thompson. Economic, health,

educational and industrial surveys were made, as aids in solving the baffling puzzle.

When the Frelinghuysen Commission was appointed by President Wilson to study the immigration situation, the chairman summoned Dubuque's President to give the commission the benefit of his investigations. Requests of this kind came also from the heads of several great industries, who made it possible for him to investigate conditions among their own employees.

One definite principle emerged from the several years' study. It may be stated in this way:

Any successful attempt to solve the Americanization problem must seek the physical, mental and spiritual benefit of the immigrant.

It was evident that the basis of the problem lay primarily in the aspirations of foreign labor for better things. This principle was founded on three general findings, to which the Dubuque executive definitely committed himself:

1. The principal factor in immigration is economic.

2. The language question is a negligible factor.

3. The social problem is in importance secondary only to the economic factor.

It may be added that the religious factor,

as such, belongs less to the problem than to its solution.

An experience in Great Britain in 1913 illustrated the economic element. One morning in Keswick, England, a city noted for its lead pencil manufacturing, while crossing a stream he observed that factories lining it were closed. In conversation with a husky British laborer whom he met on the bridge he asked the reason.

"You are an American?" the man asked.

"Yes."

"These factories are closed because the American wage scale is much higher than England's." The laborer went on to give details:

"In manufacturing lead pencils we depend on America for cedar, and on Germany for graphite. The German charge for graphite is very high. On the other hand, Germany pays very low wages, and the competition with us is therefore very powerful. So you see," he concluded, "high wages in America make the cost of our wood too great, and low wages in Germany make the competition too keen, considering the high cost of our German lead. Therefore—our factories are closed."

All his investigations in Great Britain, Germany and France, as well as in America, convinced the university President that economic conditions formed the principal cause

of mass immigration, and a leading factor in the Americanization problem.

No peril could reasonably be found in the language factor, he felt, in spite of a rather strong impression through the country that it in itself constituted a serious problem. He recognized the leading part played by the foreign-language press in the lives of many newcomers. He encountered striking examples of difficulties due to the many languages used in the United States. Yet he was convinced that if the other factors in the Americanization question could be satisfactorily conquered, the language element would quickly disappear, as unworthy of serious consideration.

An encounter with a typical German farmer, on a train one day, emphasized the language difficulty, but failed to disturb his confidence.

In his home, said the German, the family spoke Low German. At family prayers he read from the Holland Bible. At public school the children talked English, but at home its use was discouraged. On Sundays the family attended a German church. The confused situation made one wonder what sort of hybrid tongue the children would be using when they were grown.

Later experiences revealed to the nation the comparative ease with which the language question, under proper conditions, can be left

to care for itself. An illustration of how it worked out among the Germans of the West was offered by the President's experience as an adviser to the German Christians of his denomination. When a proposal was made to him, by some of their leaders, that the German churches be given their own organization, within the denomination, as presbyteries and a synod, he was at first skeptical of its wisdom. But after thinking of it carefully, he came to the conclusion that such organization, permitting the continued use of old-country church customs and language, would in fact be a distinct help in their Americanization.

Accordingly he threw himself into a campaign for the proposal, which finally was adopted by the General Assembly of the Church. The logic of his apparently strange decision came out in the results of the Church's action.

At the time of the separate organization each church in the new synod held its services and its Sunday-school exercises in German; the entire program was designed to perpetuate German language and habits in the churches. But at once the leaders discovered in themselves a difficulty. When they had been members of the English-speaking presbyteries they had taken their problems to their American fellow-presbyters, sat silent in their seats

while the discussion went on, and accepted the resultant decisions.

But when their problems became their own to solve, for the first time they began to think, to plan, to systematize—and one of the early results was a gradual but discernible trend toward the use of more English, both in the discussions and in their home congregations.

To-day only two of the churches in the German Synod of the West hold German church services. And these hold them only on Sunday mornings. In their church finances the organizations follow the American methods; in most other ecclesiastical customs they use American ways. At the same time that the German leaders have become capable directors of church affairs, their congregations have become to every intent and purpose American churches.

In distinction from the language question, the social factor called for careful consideration. For America's future safety lower social standards should give way to higher. Each nationality ought to give of its best to the others, and take of their best for itself. The "laboratory" experiments at Dubuque made some noteworthy contributions to this end, and went far to prove the soundness of the argument for social betterment among all immigrants.

Methods proposed throughout America for solving the Americanization problem were numerous and varied. Some societies and clubs proposed what was little more than an outward conformity to American manners. Others have attempted a sort of primary education in language and civil government. The evident lacks in such expedients were not completely supplied by even the more thoroughgoing education that was suggested in many quarters. Even a complete high school and secular college education, in the opinion of numerous students of the immigration problem, fails to go far or deep enough.

Americanization is a spiritual concern. Spiritually as well as literally, to quote Woodrow Wilson, we must be able to speak the same language. To go to the root of the problem, "Christianization *is* Americanization," as a conference on evangelization some years ago affirmed. In the opinion of the President at Dubuque, the fundamental solution of the vexing national problem lay in a process of interpreting to the immigrant Christianity as it is understood in America, and in persuading him to adopt it, for himself and for all whom he can influence.

> From an experience of many years [the President declared in one of his editorials] I have found that some commu-

> nities remain as foreign after ten years as they were at my first acquaintance with them. When no education, no religious effort, is attempted, no progress and no Americanism can be expected. It is the mission of Dubuque to impart a true Americanism marked by the Christian spirit. There is no power that can more quickly transform a foreign community than a Christian church led by a foreign-speaking minister who is impressed by the conviction that he should help to Americanize his countrymen. The transformation of entire communities has been accomplished time and time again through the leadership of one such man.

No longer was the University of Dubuque a laboratory only; on the basis of its President's Americanization policy it became rather a factory. It developed consciously into an institution for making Americans. In language, necessarily, but more essentially in religion, in cultural education and in Christian social contacts, Dubuque devoted itself to the task of training immigrants for leadership of a complete Americanism.

To bring the students from various lands into a unified body became a controlling purpose. One method used was to assemble them

in the same large room for their meals, not with one nationality seated by itself, but with six or more nationalities at one table. The time for eating thus was also the time for international fellowship. It became no unusual experience for a German and a Bohemian, a Russian Jew and a Slovak, or a Korean and an American, to walk arm in arm from the Commons to the Administration Building. The racial problem at Dubuque was to a large degree solved in the university's most significant building, the Commons.

Some racial group-societies were organized, primarily for a study of world problems through free discussion. But in general the tendency was toward mixed interracial gatherings, a few of these being social and many others growing out of the normal college activities. Athletics, chapel, classes, church contacts, all had a part in creating a mutual understanding and a common love for America. In all the relationships Americanization was furthered not by compulsion but by the gentle persuasion of cosmopolitan friendships.

If other organizations used methods like those at Dubuque—for there is nothing esoteric in them—it seems fair to say that the university in Iowa was more purposefully and thoroughly devoted to them. Its Ameri-

canization program permeated all its activities, every year of each student's course, and every generation of students—from the first days of the President's administration, into later presidents' careers, and until and including to-day. From 1908 until now Dubuque has consciously been making Americans.

Young people of forty nationalities have received their education at the University of Dubuque. Their names read like a Domesday Book from the Tower of Babel:

Abben, Ammam, Candelaria, Chang, Chodra, Choy, Del Manzo, Eekhoff, Gizgarian, Kossack, Jansen, Jelinek, Kucera, Leksa, Liu, Mihelic, Ohmann, Rodriquez, Sidon, Trojar, Utts, Yavanovitch, Zermeno, Zick. The addition of such better-known names as Baker, Johnson, Powell and Winter serves only to accentuate the university's cosmopolitan aspect.

> The ultimate glory of the institution [wrote the President in an editorial] is not in its material wealth; it is in its graduates. Scores of young people, of all nations, were educated here; from among them ministers of the gospel are preaching the unsearchable riches of Christ, and men and women in every walk of life are carrying on successful work as leaders of a Christian America.

When the University Annual, the *Key,* was in its turn issued by the class of 1930, leading prominence was given to these stirring words, the tribute of the class to its Alma Mater:

> May Dubuque ever guard and cherish the spirit of democracy and opportunity —the spirit which had made possible the training of her students in the spirit of Christ and the principles of American institutions—in order that to learning may be added qualifications for service and leadership, at home and abroad.

The roll of that class included the names of Benchea, Ehtesham, Grossheim, Kejr, Luz, Ruegnitz, Zeilinger—and other Americans.

X

THE STUDENT'S COUNSELOR

COMMENTING on the multifarious functions of the president of the American Christian college of to-day, the University of Dubuque executive exclaimed in an editorial: "To manage a Christian institution in all its ramifications is a herculean task. The president is expected to be an outstanding educator, a disciplinarian, a wise administrator, a public speaker, a spotless Christian—and a money-raiser. Who can measure up to such requirements?"

As a matter of fact, he omitted some of the qualifications forced upon the head of that unique institution, the American college. The office of president in the typical church college on this side of the Atlantic includes functions which on the other side are performed by provost, principal, rector, chancellor, vice-chancellor and proctor; and it has usually been compelled to add a few other activities.

Considered from the harassing viewpoint of coercive duties, the demands are capable at times of overwhelming the president, in body and mind if not in soul. But viewing

them as personal relationships, the Dubuque president somehow found his obligations less exacting. Just as he came to recognize the university as a vital organism, he found himself looking on the multifold activities of his office as a sort of service to human beings, his friends and the friends of the college. The complexities of the college presidency thus tended to become a simple mutual contact between friends.

The life of a college president, then, is likely to include relationships with the following groups of persons: Financial supporters, students, directors, faculty, campus and off-campus men and women concerned with the maintenance of the college plant and of its daily life, and finally six divisions of humanity somewhat farther afield. The six are preparatory and graduate schools, the alumni, the college town, the press, the church and the nation. If with all this there be any room for the president's private and home life, it deserves its mention also.

Relations between the President at Dubuque and the university's supporters, including financial and advertising contacts, have been discussed in earlier chapters of this work. Most of the other interrelations will be considered later. The present chapter deals with his relations with those indispensable factors in college life, the students.

An impressive letter came to the college office from a boy, a member of a poor home in Kansas. In reply to an earlier letter, in Slovenian, he had been given information regarding the total cost of tuition, room, board and other college expenses. His simple words are reproduced as he wrote them:

> Dear Sir:
>
> Well, mother said it was too much to pay. Mother said if it was $125, and she said if you give her son work to do at night to help pay it—but please don't make it too high. My train ticket will cost $20 to come over.
>
> Mother said she let me come over if it wasn't too high, but if you put it down soon, I come. But mother said it was too high. She said if it was $125 a year, she let me go.
>
> Please put it $125. If you do, I be glad. Please do it. I wish you do it.

The boy (for whom it was finally made possible to "come over") was one of the Dubuque students who had heard of the college from a fellow Slovenian. For one of the means of obtaining students that was found gratifyingly successful was the unpaid advertising of the college graduates and undergraduates. The young people of various nationalities who had been enrolled told their

friends of the education they had been receiving, with the natural result. Seniors, and occasionally a member of the faculty, each June used also to canvass the high schools near Dubuque. Advertisements in the religious and secular press brought other students, and the recommendation of ministers everywhere proved a valuable source of student supply.

Some of the ministerial friends made their contacts with prospective students in far-away lands. The Rev. Vaclav Losa of Pittsburgh learned of a young Bohemian living in Berlin, after two years' work in Vienna as agent for the British Tract Society. Friends made it possible to cable to Berlin that financial aid for his journey to Dubuque was on its way. In a few months the young man was at the university in training for the ministry.

In Hamburg a student in a certain mission school let the house father know of his longing to become a minister in America. This minister wrote to the United States, came to the conclusion that no other institution could help his pupil so well as Dubuque, and continued his correspondence until the young man was on his way to Iowa.

On arrival at Ellis Island the prospective student, who knew no English, learned to his dismay that he must have a certain sum of

money in hand before being allowed to land. He telegraphed to the Dubuque president, who advanced the needed money.

"Many other Dubuque students have had experiences quite like this of mine," recently volunteered the young man—who now is the university's professor of Bible and religious education.

In his travels the President was always on the lookout for promising students. Often he found them in unexpected places; a clerk in a store or a fellow passenger on a train or street car, he was as ready to introduce himself to the one as to the other. On numerous occasions he was led to future students by Dubuque graduates, ministers or other friends. He made it a habit to visit the homes of foreign-speaking young people whenever he had opportunity. In Czechoslovakia his home calls added a large number of prospective students to his roll. In Germany he met a minister who subsequently sent several future ministers to Dubuque.

He was in London, attending a meeting at which Fred B. Smith of New York was the principal speaker. Dr. Smith caught sight of him in the audience, invited him to the platform, and introduced him as the President of a university with a reputation for educating poor boys for the ministry. After the

meeting a half-dozen young men told the President of their desire to enter his university.

After young men entered the university they found themselves offered terms of frank and ready relationships with its President. He made it a rule to be instantly accessible, when in his office, to any student wanting to speak to him. The task in which he was engaged was compelled to wait until the young man had had a hearing. Hardly a day passed, during his short stays in the college town, without ten or fifteen students taking their difficulties to him. His home too was open to them, whatever the hour or the occasion.

Some of the problems carried to him were such as to prove a severe emotional strain. Many a young man, particularly during the war, told him of the terrible destitution of his parents in the old country, and of his own longing to send a little of his hard-earned money to relieve such poignant suffering.

"Here is this twenty dollars," one said. "I ought to give it to the treasurer, to apply on my schooling. But think of what it would mean to the old people if I could only send it to them. Don't you think I could?"

The President could not resist the plea. He told the boy to send the money home to his father and mother; somehow he and the

young man would contrive to make up the lacking payment to the treasurer.

He resolved to go as far as possible in helping the students, whatever their troubles or complaints. Always he would be considerate, but never less than completely honest with them. Continually he tried to lead and mold their habits of thought, their standards and their ambitions. He wanted to avoid doing violence to their personalities, and yet to persuade them into a right attitude toward life and people and God.

At bedtime one evening there was a vehement knock on the door of the President's house. A greatly agitated student entered, indignant and overwrought.

Some of the other students, he said, had taken him from his room the night before and had plunged him over his head into a tub of cold water. His self-esteem suffered such a shock that he had not slept that night, had felt humiliated all day, and now thought that he ought to leave school.

When the President had calmed him he asked the young man a few searching questions. The replies, added to what the older man already knew, gave a fair explanation of the other young people's action. He was a bright student, but egotistical, outspoken and rather bombastic, both in classroom and on

the campus. On the preceding day he had voiced public and scornful contempt for students whose homes were in the country. "What's the use of such fellows coming to Dubuque?" he had demanded. "They'll never get anywhere by going to school; they're too 'dumb.' They ought to go back to the farm, where they belong."

The story once told, the President gave the boy some friendly but firm advice. He reminded him that life is a battle, and that success in it cannot be won by any person who has not learned how to live and work and endure with other people.

"Now go back to your room," he concluded. "Make friends with those boys. Be a good friend to them yourself. And when you get through school you will be able to win friendships on the hard battlefield of the world outside."

There was no more trouble with that young man. He continued in the institution, and later fulfilled the high promise of usefulness that the President had recognized in him.

For their own part the young people were on the whole considerate of the President. They realized that he carried heavy burdens, and often they were apologetic when they felt impelled to lay their own upon him. He seemed indeed to have both their confidence and their loyalty year after year. On most of

the students he exercised a powerful attraction, as has been said of a better-known educator, "and to many he became the chief friend of their lives. . . . His belief in the possibility of improvement, where there was any moral vitality at all, was boundless." And he held that it was no more than his duty to cherish and to act on such belief.

Helping the young people solve their financial problems cost him much time and study. The poverty of the homes from which they came made it necessary for them not only to reduce their expenses to a slender minimum but also to receive some form of outside aid. Loans, scholarships and opportunities for self-supporting work were constantly needed. But it was not long until the President decided rather definitely against loans. He concluded that it is scarcely fair to young people always living close to the farther edge of privation, to burden their minds and consciences with debts. The danger of loss of self-respect resulting when for year after year a debt remains unpaid seemed to him to be too great usury to exact.

One of the boys who brought their troubles to the office as a matter of course, told of the pressure that someone was putting on him for repayment of a loan of fifteen dollars. The student didn't know what to do, he couldn't

put his mind on his studies; possibly the President could lend him the fifteen dollars for a month or two? It was a small but difficult problem for the President, one with much to be said on it from several angles. Finally he made the boy a personal gift of the fifteen dollars.

The outright gift of scholarships seemed to him, on the whole, to be the best way of helping the students of the university—except for self-help work. His travels and correspondence were heavily taxed to provide the scholarships, but the generally happy result, as evidenced by the Christian service performed after graduation by the beneficiaries, seemed to him to justify such aid.

Methods of self-help were early organized at Dubuque. Work was offered, as at most other colleges, in various campus activities. Waiting on table, washing dishes, scrubbing floors and laundry work were done under supervision of the university's matron. The superintendent of buildings and grounds employed many students in janitor work, including snow shoveling. Such activities were continued even at times when cheap labor in the town would have made the janitor work somewhat less expensive if it had been done by outsiders.

Through the self-help division of the Uni-

versity office employment was found in the town also, including janitor work for churches and homes. The women of Dubuque city found the foreign-speaking students exceptionally helpful at house-cleaning time. Numerous business men interested in helping young people get an education coöperated with the university by recommending the students to their acquaintances for work of various kinds, and by themselves employing them.

During vacations some students saved money by remaining at the university, continuing their janitor work and cutting campus and residence lawns. For others work of many kinds was found in near-by towns and states.

An interesting variety of summer tasks was reported by three students in letters quoted in one issue of the *Dubuque Evangelist.* A Slovenian bought a suit of clothes and saved $150 by working three months in a factory of the Ford Motor Company. Another young man earned $4.40 a day for ten hours' work as a railroad section hand, and saved about $65 a month.

The third student had less to say about his earnings. He was a Mexican, spending the summer as a Sunday-school missionary in the Southwest. "We have terrible heat out here,"

he reported. "The sun's glare hurts the eyes. My work is done in the cotton fields. While walking through the cotton delivering tracts I found a woman who was longing to confess her faith in Christ. Her whole family was brought into the church."

Reference has been made to the President's thought of the later lives of the young people whom he met as he traveled about the country. In many of them he saw future ministers, missionaries, teachers, scientists, statesmen. During their college course he maintained this attitude toward them. Not only did he give willing advice, to those who sought him out, regarding the profession for which they should prepare and definite locations when they were about to be graduated, he repeatedly called them to him to make his own suggestions. He tried always to see their future from the point of view of their peculiar traits and of their background. Sometimes this endeavor led to unexpected results.

One morning he was in his office preparing his chapel talk for the day when he heard a loud knock at the door. The young man who entered, a Russian student for the ministry, for some reason was deeply moved. When his glance fell on the Bible on the desk his eyes flashed fire:

"I don't believe that Bible you are reading!

I don't believe in your Christ—and I have come to tell you so!"

"So?" returned the President, not revealing his surprise. "When did you come to that conclusion?"

"Right along. More and more I have come to accept my present position; the Bible is not the word of God, and Christ is only a myth."

"You are honest and straightforward. I am glad you have come to me and told me of your change of mind. Now I recommend that first of all you see your pastor and the officers of your church, and tell them of your position. Then next week there will be a meeting of your presbytery that recommended you as a student for the ministry. Go there, and tell them; I will pay your traveling expenses. This is very important because, you know, in your present state of mind it would not be honest for you to continue receiving money from the church Board of Education, as you are doing; it is helping educate you for the ministry, you remember."

Somewhat sobered, the young Russian said that he would take the advice. On his return from the presbytery meeting he was less vehement; indeed, he seemed for the first time to be aware of the gravity of his position. Almost in tears, he burst forth:

"I will have to leave school! I can't take

the church's money any longer. And yet here I am, in a strange land and without a dollar in my pocket."

"What did the presbytery say to you?"

He produced a letter written by that body's stated clerk. It recommended that the young man, though no longer a student for the ministry, because of his sincerity be permitted if possible to remain in school. The President, after reading it slowly, made his decision.

"You may remain in the school," he told the Russian. "The money that the Board of Education was to pay you I will myself raise for you. For this year at any rate your college expenses will be paid."

This conclusion had been the easier to reach because of another letter. While the boy was at the presbytery meeting a message in German had come from his mother in Russia. With evidence of much love for her son, and yet also a great concern for the remainder of the family, the mother wrote of a Russian custom. If her son were to enter the Christian ministry, not one of the sons and daughters of the home would be allowed to marry among their own people. She pleaded with the Dubuque President to urge her boy to enter some other profession than the ministry.

Thereafter the Russian was a faithful student. Later he entered social service work,

became a college lecturer, and then years afterwards, paid the university a visit. The President invited him to attend the chapel exercises, and there to read the Bible lesson and offer a prayer. His prayer appealed to the President as the most impressive utterance of Christian faith and consecration that he had ever heard.

Of quite another and lighter kind was the experience in helping a second ministerial student. Shortly before graduation the young man sought his help on a delicate problem. He was about to marry a lovely girl, his salary as a pastor would not be large, and yet he must provide a home for his bride. Would the President lend him enough money to furnish the house?

Visions of setting up in housekeeping every graduate of the Dubuque Seminary rose up before the President's dismayed mind. Fortunately, in this instance he knew the prospective wife's father, and thought he could depend on his generosity.

"Go see him," he advised. "I will pay your railroad fare. Put the situation frankly before him, and I am sure you will not be sorry."

So it turned out. The large-hearted father offered to advance the house-furnishing expenses, the amount to be repaid month by month from the young pastor's salary.

His intimate touch with the students enabled him to watch carefully over the problems of their health and of such occasional discipline as they required. They had been in his thoughts when, in the early days, he selected the new campus, on a healthful and attractive hilltop. Medical care was of course made always available to them. A matron was instructed to provide wholesome food. A well-equipped gymnasium was obtained, and professional supervision of their athletics assured.

In discipline his theory was that a college President is not a detective, but that he is a friend and also a judge. As a judge he must consider not only the present sentiment of the institution but also the future welfare of the student. As a friend he felt that he could seldom use the rigid discipline of force; instead, he depended on that of understanding and affection. His experience indicates that any college official who capably uses the discipline of affectionate understanding will find it superior to a harsher method. All that he has heard of the later lives of his students has confirmed his conviction.

From a foreign land he received a letter while these chapters were being written, a message of gratitude from a minister at work there. The President recalled that he had been compelled to expel this very student

from the university because of immorality. The man had lived down his past, and grown into a finer spiritual life, largely as a result of the consideration shown him while he was in the university.

Most of the President's discipline cases were of a minor nature. Immorality, however, he could not endure; it always resulted in suspension or expulsion. And such experiences were of the kind that taxed his own endurance and drained his vitality. It was largely the fact that most of the students freely and frankly brought to him their troubles, including even their sins, that enabled him to keep his faith in human nature on a firm foundation.

One of his most exhausting interviews was with a boy who seemed to have no conception of his proper part in college life. He gave little attention to his studies, flouted his teachers' concern for him, showed no regard for his own welfare, and disregarded even a summons to the office of the President. Yet the latter had faith in his future.

When at last, twelve hours after his appointment, the boy appeared, the President used his every resource in order to make a vital impression on his pupil's calloused nature. He lectured the student, he spared no words, he forecast the boy's later life, and tried to make him see himself, instead of as an

upright American citizen, as a future law-breaking, dangerous criminal. Then he made the student kneel with him, while he offered an earnest prayer for his welfare. "My boy," he said as he arose, grasping the student's hand, "I hope that from now on you will be a follower of the Lord Jesus Christ."

To his roommate the young man reported a few minutes afterwards: "I have done something to-night I never did in all my life before. I let a man scold the very marrow out of me, and then kneel down and pray for me!"

The student in time responded to the President's hopes. He is now a practicing physician in an Eastern state, and a confessed Christian.

Regard for the spiritual health, growth and usefulness of his students was a feature of the President's life day after day.

He was not content with the usual and conventional means of caring for their religious welfare. Their church and Sunday-school attendance, their activities in student religious societies, and even the classroom requirements in Bible study seemed to him insufficient. With many other leaders in modern education he believed that much religion can actually be taught, and the curriculum was so framed and repeatedly revised as to include every

reasonable aid to the complete development of the religious nature.

But it was his opinion that a student's spiritual enlightenment and development are too highly important to fail to receive the President's individual attention. Here, also, he endeavored to put his activities on as directly personal a plane as possible. He talked to the young people one by one, he addressed their eyes and hearts in his editorials in the *Evangelist,* and he spoke to their ears and souls in his daily chapel talks.

His writings, often done while he was on the train, formed a means of keeping in touch with his young people when he was away from home. In them his tendency was to emphasize the higher virtues—courage, steadfastness, perseverance, unselfishness, self-forgetting service. Every evidence indicates that the editorials broadened and enriched the lives of a large proportion of the student body.

Yet after all he placed a greater reliance on his contact with the students made possible by the university chapel. Whenever he was in the city he led that service. It is his conviction that an overwhelming majority of the students who became ministers received their first inspiration toward the ministry from one

or more chapel talks. For he framed his addresses to the end of leading them to devote their future lives to Christian usefulness.

As he faced those impressionable young people the thought repeatedly took hold of him, heart and mind, that among them was perhaps another Lincoln, a Luther, a Calvin, a Savonarola or a John Huss. Often he put his thought into words, so often in fact that his summons to the students to become "second Luthers" became a part of the university's loved traditions. He challenged them to be successful in school, in order that later they might be successful in life.

His illustrations came from the current talk on the campus, from the newspaper story of a football hero's exploit, from the Bible, from a talk he had with a salesman of matches, from letters on his desk, from a conversation with a student.

On one occasion he spoke of a salesman who did not know his "line," and he boldly told the students that they were like him. "You don't know yourselves," he said. "You don't know what you are here for. What you are and what you can be, you don't know at all—and yet you expect, when you get out into the world, to 'sell' yourselves to the world. How do you ever expect to do it?"

At least two men now preaching the gospel

say that that one talk turned their steps toward such life service.

A Bible verse that he often quoted was John 15:7: "If ye abide in Me . . . ye shall ask what ye will. . . ." Faith and prayer were constantly emphasized. His own prayers in chapel seemed to have made an indelible impression on countless students. "He seemed not to be praying," one graduate testifies, "he was only talking with God."

"Almost every man," the President once told the students, "has at least one advantage over other men—a gift, a trait, an ability that is ordinary to him but seems extraordinary to other people. It gives him a sort of start in life. David had his ability to sling a stone; what ability have you? Use it when the time comes, as he used his."

"That Blank College football player lost a fine chance in last week's game," he said another day. "He simply failed to use his head. . . . When you get out into life, where will your head be? Will you use it?"

Here is one of his recipes for success: "Be human, be Christlike, know when to speak, and use your head."

"Success depends as truly upon perseverance as upon ability," he expressed it once. "Steadiness wins many a success."

Except for the Bible, probably the literature most often quoted from the chapel plat-

form was Abraham Lincoln's Gettysburg address: ". . . It is for us to be dedicated here to the great task. . . ."

"One cannot be true to one's self," he told the Dubuque young people at the opening of one college year, "unless as a foundation he has faith in God. The supreme duty of every man and woman is to be in subjection to God. One cannot serve two masters. Now, God keep you well, keep you strong, give you alert minds. I appeal to the heroism of every one of you—serve your Master, Jesus Christ!"

Lifelong friendships grew up between the President and hundreds of his students. Scores of them have remembered his birthdays with messages of affection and gratitude. From that Bulgarian boy of a week's acquaintance who confided to a friend in broken English: "That man, I like his face. I wish I could see him every day of my life," to the missionary in Asia, the school-teacher in Cuba or the pastor in Nebraska who have sent him yearly greetings, his students grew to trust him.

And of the graduates he himself testified: "These years have written the names of her students on my heart," just as he said of the undergraduates: "No nobler student body can be found at any institution of learning, more earnest in Christian ideals, more consecrated

in their service." He saw in them a willingness to respond to the challenge of their own futures which to him could be expressed by no less reverent a word than noble.

XI

COLLEGE, TOWN, AND NATION

A TYPICAL day in the office of a college president is likely to be both highly stimulating and severely taxing. However carefully he may have outlined his day's program, it always is subject to radical and instant revision. Interruptions are a matter of course. A multiplicity of details in college administration present themselves for executive action. His day, far from being a monotonous routine, usually becomes an inspiring if strenuous diversity of imperative tasks.

When the President of the University of Dubuque was gathering money in distant cities, the dean was the acting president, though he kept in constant touch with the absent executive by letter, telegraph or telephone. But when the President was in Dubuque the duties of administration made the latter's typical day a full one. Such a twenty-four-hour period becomes of interest because of the light it throws on personal relationships to the townspeople, to the campus superin-

tendents, and to the faculty, as well as to the students who always were close at hand.

At eight o'clock he was in his office. According to daily custom he read his Bible, observed a devotional "quiet hour," and prepared his talk for the morning chapel exercises. This day he was to speak on David's conquering the giant as a result of his own accurate use of a boyhood weapon.

Three men were awaiting him on his return from chapel—a coal merchant, a book agent and an insurance man. The coal man was persuaded to improve the quality of fuel that he was selling to the college. The book agent, who was offering an encyclopedia issued in annual volumes, was dimissed with the statement that such a long-time arrangement did not approve itself. But the third caller was successful in selling a large life insurance policy, with the university as beneficiary.

Into the office strode next the engineer of the college heating plant. Throwing a bunch of keys on the desk, he announced: "I'm quitting! You'll have to get another engineer."

"But you are a Christian man," the President reminded him. "Surely you will not imperil these valuable buildings by letting the steam go down during this bitterly cold weather."

To all persuasions the determined man turned a deaf ear. "I'm leaving right now," he insisted.

"Wait here a moment; let me talk to Mr. Wolf."

On summons the superintendent of buildings and grounds entered. Adolf Wolf, a graduate of a technical school in Germany, is still with the university after many years of deeply interested service.

"I will have another engineer here before night," he promised, as soon as he understood the situation. "Or, if I don't, I will take care of the furnace myself."

That afternoon the new engineer was on the campus. As a result of this experience the President placed the care of the heating plant definitely in Mr. Wolf's charge, and thus relieved himself of one of the many engrossing details of his own work.

There was a similar outcome to the next interview. The college matron brought a report of students' carelessness. They were getting into the habit of littering the dormitory hallways, and they were not too diligent about bed-making or room-sweeping.

He walked with her from the office to the dormitory, inspected halls and some of the rooms, and then said to her, rather quizzically: "Now, Mrs. Adams, you are from Scot-

land. You ought to be able to find some way of persuading these boys to keep their place clean. When I put you in charge of dormitory and kitchen I meant you to hold yourself responsible."

"You mean, you give me full authority?"

"I certainly do."

Mrs. Adams became a capable and faithful college housekeeper. She remained with the university for sixteen years.

Going back to the office, the President had a conference, on several cases of discipline and on some other college problems, with the dean who was there waiting for him. Then he turned to the mail and dictated some letters to his secretary.

A number of students were in the office at one-thirty o'clock when the President returned from his midday dinner. One of them told a piteous and tragic story. He was an Armenian. He had just had word that there had been another massacre. The Turkish soldiers had killed his father, his mother, his brothers, and his sisters. Only he of all his family was now left on earth. How God could have permitted it all to happen he could not see; he was broken-hearted.

It was hard to comfort him.

The next student brought the President in

contact with the problem of the relationship between a college administrator and the faculty. The boy complained that one of his teachers was not marking him justly.

Early in his experience at Dubuque the President had laid down the principle that each member of the faculty was to be left in complete charge of his work; he need not fear overhead interference with his program, methods or rules. This position was in line with what he believed to be a wise administrative attitude. He saw in the faculty a group of men and women who differed among themselves in mind, in temperament and in heart. Yet he found them liable to agree surprisingly in one respect—an insistence that a student must stand well both in obedience to the college rules and in classroom work, or else be compelled to withdraw from college.

The President must help the faculty look at things from a far-seeing and inclusive viewpoint; he and they together ought to consider each student's latent possibilities and special handicaps, as well as his evident shortcomings at the time. To him it seemed necessary, in his relations both with the faculty and with the board of directors, to do his utmost to act the part of a clear-thinking, patient and at times subtle leader.

In this case the student was serious-minded and hard-working, but apparentlyy unable, if

not unwilling, to reach a satisfactory classroom standard. The President felt, however, that he was of a kind who would respond to some special attention on the part of his instructors. He told the boy to come back in a day or two.

He never returned—at any rate, not to mention his grievance. In the meantime the President had talked with the teacher. He inquired about the progress of several students, including this one, and when he went away he carried with him the instructor's promise to give for a time unusual thought to this particular boy—in whom, his chief told him, the latter was for certain reasons peculiarly interested.

After the student there appeared a member of the faculty. This professor was a sensitive man. He told the President that he was conscious of an uncongenial atmosphere in the faculty; for some reason his colleagues seemed to have no very high opinion of his ability as a teacher.

He was sent away after only a brief conference. "Don't let yourself harbor such a feeling," was the gist of the President's advice. "Just do your work faithfully, and don't worry about what the other professors may or may not be thinking about you."

It was now three-thirty. He called his sec-

retary for some dictation, only to be told that a certain business man wanted to see him at four o'clock in his downtown office, a mile or so away. On the street car he thought of the probable object of his summons; no doubt the merchant wanted to hand him a contribution for the college.

In the outer office of the business man he waited about a quarter hour; the man was busy. When at length he entered the private office this was the general trend of the conversation.

"Oh, why yes, Doctor. Last year, you recall, you subscribed five dollars to the Old People's home. Will you subscribe the same amount for this year?"

"Certainly. Good-afternoon, Mr. Blank."

The trip kept the President from his office an hour and a quarter. Before his secretary went home she had time to write only one letter, the one most imperatively calling for attention that day.

Before he himself left for home the President had disposed of the affairs of a number of visitors, some social, and other relating to charity or to the university. One of these callers was the coach of the Varsity football team.

He presented to the President the problem of football material for the following year. According to the Iowa Conference rules at

that time, a student was eligible to play for his college in the autumn if he had been enrolled a full semester. It was now nearing the end of the first half year, and the coach was eager to have a number of good men enter college early in February.

He had located several promising high-school seniors in various parts of Iowa, and one or two from outside the state. He commended them all to the President's consideration for enrollment. In his recommendation he emphasized three points: Most of the students were poor, all had a desire for a college education, and all were of good moral character.

It was later than six o'clock when the coach had concluded and the executive was able to go home to a delayed evening meal.

Immediately after supper the door bell rang. Two students would like to see the President.

This was an occasion of great moment to one of them, as his friend revealed. The latter had apparently come only to introduce the other, and to give him countenance during an impressive ceremony. Four months earlier the President's wife had learned that one of the new students, a Ukrainian who spoke only Russian, had no heavy coat to protect him from the cold winter of the West. She had

sent to him one of the President's overcoats. Now she was to be given his formal thanks.

"I must tell you," the boy began, in broken but understandable English. "When I came I had no overcoat. You gave me an overcoat. But how could I thank you? I had no English. I would not in Russian thank you—I would wait until I could say it in the English. And now! Mrs. Steffens, I thank you for the warm overcoat."

The donor of the coat, very appreciative of the compliment the boy had paid her, disappeared for a moment into the kitchen. Shortly after her return the young Ukrainian, flushed with pride from his triumph over "the English," was sitting beside his gratified friend, each munching peppermint candies and homemade cookies.

Then the telephone jangled. A long-distance call from a city two hundred miles away requested the President to speak the next day at a religious conference; the advertised speaker was ill.

The only train that would get him there in time would leave at two-thirty A.M. Thus the President's typical day ended with a hurried nap before train time.

So he fared forth again into the world which seldom left him at home for more than a few days at a time.

Sometimes his journey was to a preparatory school, or to another college, to keep in touch with sources of student supply, occasionally to address the students there in chapel or at a Vocational Week gathering. Again he visited a theological seminary or other professional school, perhaps seeking light on the problems of his own theological department.

Or he was in search of teachers. During the World War he needed an instructor in chemistry, just at the time when the government's need had produced a shortage of men qualified in the subject. While he was inquiring among his friends, he was told of a Christian man who knew a great deal about chemistry but who was employed by a large department store in Pittsburgh as a salesman. After an interview the man was invited to visit Dubuque, his credentials were investigated, and very soon the clerk had become a member of the faculty.

The details of seeking out prospective teachers, and of satisfying himself of their intellectual and spiritual qualifications, called for much time and labor. He found it wise to become rather well acquainted with them in person. Customarily he invited them to a leisurely meal at a hotel or club, where he talked with them frankly and fully, and gave them opportunity to reveal themselves in their own part of the conversation. Correspond-

ence, he felt, falls far short of a personal meeting in enabling a president to form a just opinion of candidates for his faculty. But if the college executive has a fair knowledge of human nature, an interview can be so maneuvered as to afford a reasonably accurate estimate of the candidate's fitness.

Other things being equal, his favorable opinion was won by a man's impressive personality. Scholarship was to him an important factor, but he placed even stronger emphasis on a capacity for moral and religious leadership.

He finds that in spite of some errors of judgment, the faculty selections made during those twenty years proved about seventy-five per cent accurate. Sometimes, indeed, a teacher required time to show the able qualities which had seemed to lie within him. In one instance an instructor proved a lamentably poor teacher his first year, and only a slightly better one the second; but after three years he was recognized as an able and very acceptable member of the faculty.

On his travels, as well as at home, the President found it a part of his duty, which to him was also a source of deep satisfaction, to keep in touch with the university's graduates. Just as he had learned to make a study, early in their course, of their special qualification for

the ministry, for the law, for medicine or for teaching, so he made a practice in their later lives of helping to open doors for them in their professional lives.

He held many conferences with them as to their proposed locations or changes of employment. In their behalf he wrote letters here and there. It happened on one accasion that he was present when a congregation was about to vote on a candidate for its pastorate, a Dubuque graduate whom he had recommended for the office. For one reason or another all of the church elders except one were opposed to the candidate, yet the President was so confident the church would find this young man the very minister it needed, that he continued to urge the choice. Before the vote was taken he asked the congregation to unite in prayer. When, after the prayer, the voting proceeded, it was found that the congregation's vote was unanimous in favor of the candidate—unanimous except for several elders.

The intimate fellowship made possible at Dubuque, particularly between the President and ministerial graduates who had been there five or more years, resulted in a gratifyingly large number of successes in placing alumni in churches, and in towns, where men of their qualifications were likely to do the most good and find the most congenial atmosphere.

A college president inevitably becomes subject to numerous demands from the college town. The city comes to expect from him not only educational leadership but also frequent personal service. He must give of his money to its charities, his influence to its activities, and his sermons and addresses to its public gatherings.

In Dubuque the President found it necessary to give an increasing amount of time to community service. He was a member of the Boys' Club Committee and of the Commercial Club, Rotary Club, Masonic Club. His influence was sought in politics also, both in Dubuque and elsewhere in his state. He served on many club and other community committees. When a city committee was appointed to provide a memorial to the late William B. Allison, United States Senator from Iowa, the President was made its chairman. As long as his health permitted he responded also to the many local requests for addresses, talks and sermons.

A valued privilege was that of responding to requests from business men of the city for advice. Professional, business and personal problems were frequently carried to him. His position as head of one of the city's leading institutions, indeed, put him in the position of personal friend to its people. Though Dubuque's population numbered 40,000, boys

and girls could be seen on many a street corner waving a greeting to him. Its street-car conductors were his friends. The clerks in its stores and the typists in many of its offices called him by name.

By intention he maintained close relations, in particular, with editors and reporters of the daily papers. From the results of the news articles on his activities that had appeared in the daily press of other cities while he was traveling, he knew the value of friendly publicity. He realized too that a community has a genuine right to know about any college in its midst, especially if the citizens are being asked to join in supporting it. He held himself ready therefore to provide news of the college on request or when he felt the college specially needed it; and that it might be accurately and considerately presented in type, he acted the part of friend to the newspaper men.

One valuable lifelong admirer was made when he interceded for a certain reporter. The man had written an article for his paper in which he charged that the college was using scholarship funds to bribe football players to enroll as students. At once the President visited the editor, and uttered vigorous objection to the false accusation.

In giving point to his regrets, the editor

promptly discharged the reporter. But the man had a family, and the President had been far from wanting him to lose his job. His intervention resulted in the reporter's reinstatement. Some time later, when there were a number of changes on the staff of the paper, the President was pleased to find that the new editor was the erstwhile reporter.

The President early discovered that his position involved a certain large responsibility to his denomination also. He found that to the Church he must maintain an intimate association, just as he was doing to the community. His was a college of the Church, to whose members it looked for its support, and the Church had a right to a portion of his time.

He kept in close touch with the denomination's missionary and educational boards. He attended many scores of meetings of its presbyteries, synods and annual general assemblies. He responded to repeated calls for service on its temporary and more permanent committees and commissions. Reference has already been made to his successful appeal to one General Assembly for separate organization for the Germans.

One year his friends nominated him for the office of Moderator of the General Assembly, the highest honor at the disposal of the Church. Together with the presidents of two

well-known seminaries of the Church, he was formally placed before the thousand members of the Assembly as a qualified candidate for the office. The honor of being thus nominated came to him when the Assembly met at Rochester, New York, the city in which twenty years earlier he had begun his ministry.

It was about this time that a summons came to the President from Washington. A commission of national leaders was about to sail for Europe in order to study immigration, in the lands where the problem had its origin. He was asked many questions regarding the characteristics of the people in different European countries. He was able, particularly because of his close contact with students of many nationalities, to give the members of the commission light on popular conditions in Holland, Germany, Hungary, Roumania and Czechoslovakia.

This experience was an indication of the standing which by that time the President had attained on the general subject of foreign-language residents of the United States. Such reputation, which came to him as a sort of by-product of his educational work, in time was producing requests for his help from many parts of the country.

He visited Arizona, New Mexico, and Texas as a member of a committee of the

Interchurch World Movement, for more light on immigration and on home missions. He responded also to inquiries from societies and individuals in several states for detailed facts on immigration.

United States Senator T. Coleman DuPont was the head of a group of sixty leaders of American industry who one day held a dinner conference in the Blackstone Hotel, Chicago. They were interested in the welfare of their employees, who included thousands of persons using foreign languages, and the object of the conference was to devise means for establishing more friendly relations between them and other people of America.

During the evening Mr. Cyrus H. McCormick, president of the International Harvester Company, introduced the Dubuque University President as "the man in all America who probably knows most about the immigrants."

In his response the university man took occasion to emphasize the methods of Americanization and of group fellowship which were in use at Dubuque.

He came also into intimate touch with labor organizations, particularly in Pennsylvania. This contact was largely a result of the friendship of the Carnegie Steel Corporation, the Bessemer Coal and Coke Company and the Bethlehem Steel Company. Two of these corporations requested his help in dealing

with the social welfare of their working people.

He entered on this work with the good opinion of many of the labor leaders. At Dubuque union labor was used in erecting the college buildings, and he had told the Iowa labor organizations that any boy recommended to him as the son of a laboring man would be given a free scholarship in the university.

The Bessemer Company was facing a strike by its employees, many of whom were Lithuanians. By asking many questions of an intelligent Lithuanian student at Dubuque, he obtained much additional information regarding their national characteristics. At the works he talked with influential workmen, visited them in their homes, and arranged a conference with their employers. Here, and under similar conditions among the Carnegie workmen, a satisfactory adjustment of the labor difficulties was arranged.

While visiting in the homes of the laboring men in Pennsylvania the President was impressed by the essential likeness of the home ideas of the more intelligent among them to those of native-born Americans. Love between parents and children, an affection for the home as an institution, an interest in education, and a spirit of good will toward all who treat them fairly, these he found wher-

ever he entered a house in which an immigrant workman had established his family.

The financial secretary at Dubuque from 1902 to 1907, and its President from 1908 to 1924, is now the university's President Emeritus. As his strength permits he continues to travel and write and speak on behalf of the institution's future prosperity.

The score and more of years brought him many a reward. He delighted in the close friendship of more than thirty Christian men and women of wealth. He found spiritual stimulus and development in his contacts with the university's directors and faculty. He had the keen gratification of watching his college grow rapidly and broadly in equipment, in standards and in usefulness to the church, the nation and the world.

But to him the chief reward that any college president can have is a realization that he is definitely committed, every hour of every day, to the task of developing American and Christian manhood and womanhood. There can be no life on earth more satisfying and more richly rewarding, he is convinced, than that of the president of a Christian college.

XII

THE PRESIDENT'S WIFE

In the effective college an integral part of the staff is the wife of the chief executive. The activities and even more the influence of the president's wife determine much of the higher success of the administration. Particularly is this true in the small college, where campus contacts are frequent and pervasive.

It is peculiarly the case in a college where by tradition a home environment, a "family atmosphere," is a characteristic of campus life. Ability to induce or maintain a spirit of constant friendliness among teachers, and among students far from home and often speaking a language strange to them, is an invaluable asset to the administration. So closely do the opportunities of the president's wife approach his own, indeed, that an outline of his administrative duties often forms a record of what she herself is doing every day.

If the president must give much of his time to raising money, the president's wife becomes his assistant, in fact though not in name. If not able to raise funds directly, she does so in-

directly by her encouragement and by her readiness to carry on some of his home duties while he is away. In the days of strain and financial worry it is often her inspiration that tips the scales against failure and physical breakdown. Many of the contributions made by his wife to the money-getting successes of the President of Dubuque are manifest in the chapters of this book dealing with his travels.

She did not confine herself to mere encouragement. More than one of his burdens was removed when he learned that a member of the faculty, or a student, or the college dean had taken some rather serious problem to her, and had solved it after listening to her counsel. It is inevitable that a wife who is in her husband's confidence will learn much of his wisdom regarding his work—and will be able to add to it much of her own.

Her concern that the salaries of the faculty be paid promptly on the first of the month proved embarrassing at times. On more than one occasion she contrived to sacrifice her personal comfort in order that a few dollars needed for a salary might be provided. One month, in fact, she put a temporary halt to urgently needed repairs on the President's house.

"What if the plaster in the living room has begun to fall?" she asked. "It isn't at all bad yet. But Mrs. So-and-So needs the salary that

will be due to Professor So-and-So to-morrow. Let's let the house wait."

Maintenance of the college plant, as another phase of her activities, repays the thoughtful help of a woman. The Dubuque President's wife personally selected most of the furnishings of the new Administration Building, and had a great deal to do with those of buildings erected later.

Selection of the college matron, of the superintendent of buildings and grounds, and even of many of the members of the faculty, was made only after consultation with her. The fact that these were not his but "our selections"—quoting his words—increased her knowledge of campus personalities, both men and women, and enabled her to enter intelligently into her own campus contacts.

In relations with the college directors and faculty the wife of the president always has a marked influence. These interests are not only official nor even social; they are capable of becoming a powerful factor in determining the effectiveness of the whole administration.

The members of the Dubuque faculty seem to have found in the President's wife, an unusually helpful friend. In the close intimacy there, such as is made possible by the spirit of a few rare college campuses, they found it very

natural to talk over their perplexities with her. Probably few college students realize how often their teacher has been able to make their classroom stay pleasant one day, after a nerve-racking hour the day before, simply because a problem of inter-faculty relationships has been threshed out meanwhile in the presence of a sympathetic and prudent friend.

As an aid toward congenial coöperation in the college group the President's wife suggested to the wives of the faculty members, and to women teachers, that they form an organization of their own. The society, which adopted a program of social pleasure and educational development, has proved a valuable contribution to the university's life ever since.

Because of her daily opportunities for touching the numerous personal interests of the students, the wife of the president occupies an enviable position of student influence. She is capable of becoming their friend, their counselor, their guide—"the Mother of the Campus."

Sick boys and girls received visits from the President's wife as soon as it was known that they were ill. She entered into every social affair on the campus. Customarily she provided the decorations for the college banquets, and lent her aid in supervising all student entertainments.

In the days when football was a new but greatly desired sport at Dubuque, she became known to all the students as their loyal supporter in efforts to make it a component part of college life. She herself saw to it that the football suits were kept clean and whole, and when the teams were at practice—as of course also during the home games—she was present as an enthusiast on the sidelines.

Opportunities are numberless for winning the allegiance of college young people, and for furthering their present welfare and later success. Many of the girls and boys of the University of Dubuque discussed their love affairs with the President's wife. Some of them, however, sought her not for any definite help but merely because they longed for understanding.

A few were definitely homesick. For a home-loving boy she provided a supper one evening of fried eggs, fried potatoes and strong black tea, just such a meal as his mother used to prepare for him. His trunk had been sent to the station; he had in fact been on his homeward way when she learned of his intentions. The homelike supper persuaded him to stay in school, and her occasional attentions to him during later months kept him there.

For the financial problems of the students she had deep sympathy. She used her influ-

ence to get scholarships for numbers of them as well as remunerative employment in the community. On occasion she resorted to more direct methods.

When the President set out on an Eastern trip, one autumn day, he left with her money to buy a hat and coat for herself. But she found it necessary to go without them. A student came to her on the morning after her husband's departure, with news that his family had sent for him to come home; there was no more money for his college expense, and he must go to work.

"How much will it take to carry you through this college year?" she asked the boy.

He named the amount.

"Wait a minute," she bade him, then went to her purse. When she returned the money was in her hand.

"Here it is," she said, handing it over. "Stay on for this year at least, and maybe a way will turn up to help you until you graduate."

Financial aid was constantly being given to needy students; often it helped boys who were farthest from home—from Europe, or Mexico, or Korea. But the President's wife found that service to young people calls for what is often even harder to give than money. She discovered that true friendship and real affection involve expenditure of time and thought and

labor also. Teaching English to young people new to America was one of her avocations.

The man who is now the first Korean president of a Korean college, Lee Wook Chang, received his English instruction from the President's wife. After graduation from Dubuque's college department Mr. Chang spent a year in Columbia University and two years as secretary of the Korean Association of Southern California. His Christian influence, both in America and in Korea, has been noteworthy.

The earthly rewards of the president's wife for her service of young people are not always received while the students are still in college; often they are deferred until long after graduation. But that the influence of the wife of one college executive had been recognized during the college course was indicated at Dubuque. A few months after the death of the President's wife in 1928, the student's publication, the *Key,* was dedicated to her by the class of 1930 in these words: "It is our earnest desire and sincere hope that her life, which radiated naught but pure thoughts, noble ideals, kind deeds and unfaltering faith in God and man, may be the key to the future of our Alma Mater."

Considering the unflagging interest taken

by the Dubuque President's wife in the students, there seems to be unusual fitness in a movement that was initiated by the university immediately after her death. Under the leadership of its vice president and of its dean, with the enthusiastic approval of its students, directors and faculty, a campaign was opened to raise an Anna Meulendyke Steffens memorial scholarship fund. The income of the fund is being used to aid students to prepare themselves for definite Christian service.

Like a college president, the president's wife has obligations to the community and to the church. In the college town her share in the community's activities goes far in forming and crystallizing the local influence of the president, and even of the institution itself.

At Dubuque the President's wife was a director of the city's hospital located near the campus, and also of the local old people's home. During the World War she was an active participant in Red Cross activities, making a point of meeting every train that bore soldiers through the city.

In social and public relations with the 40,000 townspeople, she came to have an acknowledged influence. After her death a speaker at a Dubuque memorial service declared, with reference to her part in the community's life: "Never has a family come into

the city that has meant more to its spiritual, educational and social life than this one."

The foreign missionary spirit of the University of Dubuque also had its influence upon its President's wife, and evidently it in turn owed much to her. One indication of her influence in extending the Kingdom of God on earth is afforded by her work as a correspondent with foreign missionaries. By appointment of her denominational Board of Foreign Missions, she wrote a letter every three months to each of thirty women missionaries in China and Korea. Birthday and Christmas greetings were sent to each one as the anniversaries drew near.

Again there came an autumn day when the Dubuque President suggested to his wife that she ought to be using some money which he had given her for the purpose, and buy a fall outfit of clothing. But again she demurred, this time for a reason of which she was already conscious.

"I don't think I shall buy anything new this fall," she replied. "I'll wait until spring. Let me wear out what I have."

Before spring two events had occurred. The President's wife had gone to her heavenly reward, and there had arrived at her husband's home thirty letters from foreign lands addressed to her. When the President at length

opened the mail he found that the letters were from thirty missionaries, each thanking the President's wife for at least one Christmas present.

To thirteen missionaries she had sent an American magazine subscription, to lighten their homesickness. For three stations in China she had ordered a complete outfit of utensils for a needed domestic science course to be used in the mission schools there. To three other foreign workers there had gone certain other gifts which she had contrived to learn would add to the comfort of the missionaries' home life. And to each of them all there had been sent an artificial flower—a reminder of the artistic beauty of the homeland. Lying near the thirty letters was also one from a Korean boy far from his own home country, a letter of gratitude for the college scholarship gift she had sent him.

She had had other use for the money.

No discussion of the opportunities for exalted Christian service afforded by the unofficial position of a college president's wife would be dependable if it did not include and emphasize the spiritual factor. To a marked degree the success of a college president, in city, college, church and world, is dependent on the Christian character of his wife. And in such character an indispensable quality is

that which is described in the thirteenth chapter of First Corinthians.

The love that is considerate, the love that longs to help, the love that finds its deepest joy in fullness of sacrifice, this is the highest essential in the career of the wife of a college administrator. It sustains, it protects, it impels.

XIII

AN EMBEDDED FUTURE

AN uncommon and auspicious fact emerges in estimating the contribution made by the University of Dubuque to the world. Such an estimate is of course a chief essential in effective administration. All other college achievements are subordinate.

A response to the challenging history of the early years of an institution; developing the college in curriculum, physical equipment and endowment; adjusting educational plans to changes in national conditions; and constant devotion to the physical, intellectual and spiritual interests of thousands of students—none of such features of college administration outlined in these chapters is of much permanent value for its own sake. The primary and clamant question is simply this, Has it been worth the cost—do the lives of those students after graduation indicate that the world has need of such a college?

The interesting and unusual fact with reference to Dubuque's graduates has three elements, and each of these has its own particular

implications. Of the principal fact the three elements are the following:

1. The young people came to the university from all parts of the world; many of them were deliberately sought out in those distant lands as prospective Dubuque students.

2. At the university they received an education which was both specific and general. To many of them there was given training for special tasks having a definite relation to the country of their birth, but all of them as a result of their mingling with one another derived a spirit of American and international Christianity.

3. On leaving the university they went into all parts of the world, carrying with them their spirit of Christian brotherhood, as members of three distinct groups:

a. Some returned with it to their own homelands.

b. Some transplanted it to other lands as foreign missionaries.

c. Others, constituting by far the largest group, began living it and using it in the United States—many of them among Americans of foreign speech, birth or background.

It develops from the above activities that Dubuque men and women, considered as a whole, have been contributing in America

particularly to patriotic and Christian ideals and to national missions; in other lands, to foreign missions and to an understanding of America; and, both at home and abroad, to the advancement of a Christian internationalism.

Judged then by its product, the institution at Dubuque appears to be a university of international brotherhood founded on a Christian Americanism. This is the significant fact encountered in estimating Dubuque's contribution to the world.

A cross section of the alumni roll of the university reveals an educator in Jugoslavia, a court interpreter in Minnesota, a doctor near the Congo, an architect and a city health commissioner in Chicago, and also a university president in Texas. In America and beyond the oceans Dubuque men and women are at work as teachers, dentists, ministers, bankers, missionaries, lawyers and in numberless other capacities. In education alone they are instructors in English, teachers of Greek, professors of science, experts in psychology and economics, and college and university executives.

Sixty per cent of them are engaged in distinctively Christian service. In the first quarter of this century two hundred and fifty Dubuque men became ministers. Incidentally,

the proportion of the students who received aid toward ministerial training and who later actually entered the ministry, is exceptionally large. They have been serving some of the more influential churches of America, some of the smallest and most struggling, and very many of those average congregations in which the average man and woman are making a typical contribution to American Christianity.

Narratives of two families are worth special mention, partly because of Dubuque's interesting past, and partly because of what they promise for the university's usefulness to other families. They relate to the Krebs and Grieder clans.

At the age of twenty-one there came to America from Switzerland one Adolph Krebs. During the years when Adrian Van Vliet was head of the school at Dubuque for training German-speaking men to become ministers among their own people in this land young Krebs became a student under Van Vliet. After graduation he studied two years at Princeton University, and then entered on a forty-three years' ministry with seven churches in the West and Southwest. Of his three sons who grew to manhood, each is now a Dubuque graduate and a minister serving a church in the West.

The pastor of a certain church in the South, one of the larger churches of Texas, is a Du-

buque alumnus. He is a son of Dr. Daniel Grieder, who was long dean of the theological seminary of the university, who has been a member of the faculty for twenty-five years, and who was graduated from Dubuque forty years ago. Several other members of the dean's family are graduates of the university and are now engaged in Christian work.

But the family connection with Dubuque goes yet farther back. An uncle of the young man was recently superintendent of national missions for a Western synod. Another uncle was a faithful minister as long as he lived. A great-uncle was a man already mentioned in this chronicle, Dr. Jacob Conzett, who became Mr. Van Vliet's successor as Dubuque pastor and as head of the Van Vliet school. And finally his grandfather was the Rev. Godfrey Moery, he whom Van Vliet had educated in his Blue Church Basement school and then had sent away to college, that he might become his own teaching assistant. It will be recalled that it was Moery who remained the staunch advocate and almost the sole support of the Dubuque college at a time when theological controversy came near to closing its doors forever.

Every one of the men mentioned above, except Van Vliet himself, was a Dubuque alumnus.

Generation-by-generation student records

such as these go far to encourage a president's belief in the enduring value of his college.

Reference has been made to the fact that the students of Dubuque had their birth in all parts of the world. In fact, they have been of forty nationalities or races. Before entering the university they were:

Americans	East Frisians	Porto Ricans
Armenians	English	Roumanians
Austrians	Germans	Russians
Assyrians	Hungarians	Scotsmen
Bohemians	Italians	Serbians
Brazilians	Indians (American)	Slavonians
Bulgarians	Japanese	Slovenians
Canadians	Jews	Spaniards
Chinese	Koreans	Syrians
Cilicians	Magyars	Swiss
Cubans	Mexicans	Ukrainians
Czechs	Negroes	Welsh
Danes	Persians	
Dutch	Peruvians	

There is a reminiscence of early European universities in this ability to attract students from many nations. The medieval universities of Bologna, Paris and Oxford became centers of education for men from all the civilized world. But after all the number of the world's peoples and races so influenced in the middle ages must have been comparatively small. And the fact that the Dubuque institution has aimed to make of its students not Latins but Americans, not narrow nationalists but men of world-wide sympathies, merits attention.

In a college community where, as just now at Dubuque, the student is a component part of a group sixty-five per cent American and thirty-five per cent foreign (in earlier years the proportions were reversed), the double influence of Americanism and international understanding is evident. As was suggested in the chapter on Americanization, "The Specific Task," the interactions of race upon race and nationality upon nationality in the rough-and-tumble life of an American college campus have inevitably Americanized the immigrant and broadened and tempered the American.

It would be hard to assign too great significance to the fact that some of the graduates of an American Christian college have returned to life in their homeland. After years of character formation, and of education in Christianity as it is understood in the American church college, they carry home their mature faith, their ideals and their service.

In the lands of their birth they live in the spirit of the inspired motto found on the corporate seal of the University of Dubuque: *"The field is the world."* In Cuba, Czechoslovakia, Japan, Jugoslavia, Korea, Mexico, the Netherlands, Switzerland, Dubuque graduates are to-day teaching, preaching and by

their influence proclaiming the gospel of the Kingdom.

Those others who have gone as citizens or as missionaries to Asia, Africa and South America are also helping to prove once more that American Christian education is an indispensable aid to foreign missions. Just as it is possible to say that "Americanization is Christianization," so it is measurably true that Christian education is world evangelization.

In America itself the process of Christianization has been continued by graduates of the university who have not gone abroad. They have been working among Magyars, Czechs, Slovenians, and other racial groups at industrial centers; among Jews and others in the city; Indians and others on the desert, and Bohemians and others on the farm. They have labored among Spanish-speaking people of the Southwest and also of Porto Rico. Their contribution toward education in the colleges has been notable. And hundreds of them by their faithful Christian lives as merchants, farmers, home makers, artisans have permeated their communities with the spirit of Christian patriotism, Christian social service and Christian brotherhood.

Brief life stories of the following typical Dubuque graduates throw light on some individual backgrounds, and also on the part

which the university is taking in the world's work as a result of them. Personal names are usually omitted except where the graduates are so well known as to defy anonymity.

Graduate 1—Grandson of one of the early teachers in the college. Graduate of the college department of the University of Dubuque. Teacher at the College of Wooster. Now missionary teacher in Lingnan University, Canton, China.

Graduate 2—One of three ministerial alumni of the same family name. Graduate of the college department, 1907. Missionary in the Punjab, India, since 1910, where he is supported by the German Synod of the West.

Graduates 3-7—Five Czechoslovakians who were graduated from college or theological departments. One is remembered as among the most brilliant men ever encountered by the members of the faculty. Two are brothers. One of the four was educated at the Gymnasium of Kolin, at the universities of Vienna and Basel, and in the theological department of Dubuque. After employment by the censorship bureau of the United States government he returned to western Bohemia as pastor of a church. Within nine months the membership increased to 3100.

On the shoulders of the four has been resting much of the responsibility for reconstructing their homeland and for establishing firmly

the Evangelical Church there after the mass movement away from Rome. One of the four is himself now the pastor of 15,000 Christians.

Graduate 8—A Cuban who was one of the early Bachelors of Arts of the university. Now pastor of a church on his native island.

Graduate 9—Helen C. Liu of China to the dismay of her relatives insisted on having an education. At a mission nursing training school their fears were realized when she became a Christian. Her ambition for a still better education brought her to America, where she learned English and worked in a Cincinnati hospital. Then she entered the Dubuque preparatory department, from which she was later graduated, with the intention of taking the college course before working among her own people in China. But when an urgent appeal came from her mission friends to return at once to become assistant in the hospital, she abandoned her hope of a college degree, and is now in missionary service at Kiukiang.

Graduate 10—Like Mr. Chang, referred to in Chapter XII, N. Daniel Choy is a Christian Korean. When he entered Dubuque he stated that he intended to prepare himself for physical education in Korea. Means were devised to meet his special needs, and he was also taught to speak English. After graduation from the preparatory department he com-

pleted his preparation at the Y.M.C.A. College at Springfield, Massachusetts. Finally in 1929 he became a teacher of physical education in Union Christian College, Pyengyang, Korea.

Among the alumni who have been living in America the forms of activity are as varied as they are numerous. The first man mentioned below was a faithful worker under difficult conditions.

Graduate 11—Born in Germany, he came to America in his youth, worked several years as a painter and then felt a call to the ministry. At the age of thirty-four he was graduated from the theological department. He became pastor of two churches in Iowa, each of which he built up from a small nucleus to an efficient congregation. He also was an effective writer for the German religious press.

Graduate 12—A striking example of Dubuque cosmopolitanism, S. was the son of a Scandinavian missionary in Central Asia. He was born in Caucasia and educated in Syria, England and Denmark. Several influential government officials in Europe took a keen interest in the young man. When he was intent on becoming a diplomat some of these advisers urged him instead to enter the ministry. At length convinced of his duty, he prepared to enter an English divinity school, but was

persuaded by a pastor in Germany, and by a New York minister then visiting in Europe, that nowhere could he obtain a better education for the ministry than at Dubuque, in America.

On graduation in theology four years later, S. became pastor of a small church in Indiana which had been served for years principally by undergraduates of theological seminaries. He found it with a membership of 24 and left it with 173. Calls came from several fields while he was in Indiana, the one he accepted being to what seemed the most difficult of them all. It was from a long-struggling congregation in Iowa with a membership of 45 and a Sunday-school attendance of 40.

Here also he rallied the community, and within two years had baptized 165 adults, received other men and women from 25 denominations, and seen the membership increase to more than 400. The Sunday-school enrollment grew to 515, and the congregation erected a building with a seating capacity of 1000.

Graduate 13—R. is a graduate of both college and theological departments. His first charge was another church that had been served for many years only by students of a theological seminary, these being men who knew no German in spite of the fact that most of the church members were of German ex-

traction. R. believed that though he need not speak German in the pulpit it was essential for him to use it, and also his knowledge of German customs and habits of thought, when engaged in pastoral work. He went into the people's homes, talked with them in their own tongue, drank tea with them, and discussed American and Christian ideals from the viewpoint of an old-country background.

He found many persons who were all but ready for reception into any church that had a welcome for them. He encountered one family of his own denomination living within two blocks of the church which had had no visit from a minister in thirteen years. During his first twelve months R. welcomed eighty-five members into the church.

Graduate 14—A.'s success in his first pastorate is credited to his understanding of farmers' problems, of the German temperament and of modern methods of rural community church work. He lived in a German neighborhood, cultivated three acres of land, raised chickens, and preached the gospel. In his own car he motored twenty miles every month to the state agricultural college in order to fetch college experts to address union meetings of farmers in his community.

A real community spirit developed. Farmers stated that they had saved thousands of dollars in poultry activities alone. The pastor's

coaching of the near-by high-school football team and his weekly lessons in choral singing increased the hold on the community.

When after two years he persuaded the conservative church leaders to join in an evangelistic campaign of the presbytery, the community had its first revival in more than forty years. Many additional church members were received.

Graduate 15—K. was born in the Ukraine. After graduation from the Hebrew high school he entered a rabbinical college but emigrated to America in 1911. Following his conversion to Christianity the next year, he became a religious worker among the Ute Indians of Colorado, and in Hebrew missions at Chicago and Los Angeles. A volunteer soldier during the war, he entered Dubuque seminary after the armistice. With graduation he embarked definitely on Christian work among the Jews, and is now superintendent of a Hebrew mission in a large Eastern city.

Graduates 16-21—These six young ministers, all Czechoslovakians, have formed more than one-third of the membership of the Bohemian Presbytery of the Central West. They have been serving churches in Iowa, Kansas, Minnesota and South Dakota. Several of them have achieved notable successes in pastoral work among their own people. Congregations

have been revived, home-mission churches brought to self-support, and Christian communities given new hope and impetus.

Among these, L. while still a student was employed by the denomination's Board of National Missions. For the board he made a survey of the religious needs of immigrants in industrial centers. This survey became the basis of the famous work afterwards undertaken in the Gogebic Parish, in northern Wisconsin and Michigan.

Graduates 22-23—Two Porto Ricans, brothers. I. was graduated from both preparatory and college departments; his brother graduated in the college only, in 1924, a year before I. completed his course. The brothers returned to Porto Rico, where they became school teachers in Santa Isabel.

Graduate 24—Coming from Hungary, F. during his college course at Dubuque won a prize for a stirring oration on George Washington. While taking his theological course he had charge of the University's Hungarian department. He became pastor of Hungarian churches in Minnesota, where in connection with his work he habitually made out naturalization papers and acted as interpreter, with the coöperation of the local courts.

Graduate 25—Soon after entering on National Mission work among foreign-born coal miners, V. was summoned to the com-

pany's headquarters in a distant city. The concern had heard that he was not confining his activities to preaching the gospel; he was the workers' mediator, and their advocate with the company's local representatives. Fearing that trouble would result, they asked him his intentions.

V. told the company that the workmen had grievances, not only against their employers but among themselves. He reminded them that a recent report of deaths in one year read as follows:

Old age and illness	50
Differences of opinion . . .	127

One of his tasks, he asserted, was to prevent future deaths from such "differences of opinion." He announced to the company that he had two principal duties in the mining communities in addition to preaching. One was to vindicate the rights of the men. The other was to bring about coöperation and mutual understanding between employer and employee.

The result was that the company offered to meet him quite halfway. It agreed to pay half his salary, on the understanding that he was to be responsible both to the workmen and to the company. All troubles among the men were to be taken to him, he was to be free of access to them all, and to have complete

coöperation from the company's representatives.

Graduate 26—Among the many nationalities of the steel industry at Gary, Indiana, this Bohemian alumnus of Dubuque found his work. Once a tailor, he had the viewpoint of the working man; and once an immigrant, he sympathized with the newcomer to America. He built up a remarkably successful Christian influence among them.

It became his custom to preach three times a Sunday, each time in three languages. On one side of the church sat Bohemians, on the other side those who understood English; and Slovaks were in the middle. When they sang, the tune was the same, but the words of three languages mingled in a polyglot song of worship. At sermon time he preached first in one language, then in the second, then the third—the part of the congregation which had not yet learned to understand his words in one tongue waiting patiently until their own language should come from his lips.

Graduate 27—The pen with which President Calvin Coolidge signed the bill providing for building the Coolidge dam is in the possession of the Rev. Dirk Lay, D.D. After years of work among the Pima Indians of southeast Arizona, Dr. Lay saw that the lives

of the Indians depended on the irrigation that such a dam would make possible. His national campaign to obtain adoption of the bill was recognized as a masterpiece of unselfish technique. By letter, telegram, the coöperation of the religious press, and personal visits to the East, including Washington, D.C., he voiced a constant demand that the Indians' appeal be heard and their wrongs adjusted—until at last the bill was passed by Congress and signed by the President. Mr. Coolidge formally "dedicated" the dam in 1930.

Dr. Lay had already persuaded the International Harvester Company to send reaping machines to his Indians. He has watched these American protégés of his harvest long-staple cotton on the desert.

Church activities have been carried on aggressively. Some years ago an official of the denomination's Board of National Missions described Dr. Lay's religious effort as "the most outstanding and most successful piece of home mission work I have seen anywhere." Sixteen churches are housed in comfortable buildings and ministered to by five white missionaries and a dozen Indian helpers. The church membership is nearly 3000, and the Sunday-school membership more than 2200.

The newly invigorated life of the Pimas centers about the church.

Much of the evangelical work done in recent years among the Spanish-speaking people of the Southwest has been carried on by Dubuque alumni. The president of the university who took office in 1929, a graduate of the institution, was long engaged in it. The denomination's Spanish work has been for years under direction of Dr. Robert N. McLean, who some time ago was a member of the Dubuque faculty. Among graduates engaged in it the following is noteworthy:

Graduate 28—C. is of Spanish ancestry. An orphan, he worked as a farm laborer in the West, then as a factory hand at Toledo. After army service in France, he taught school in New Mexico, and married a Spanish-speaking deaconess who had served among Mexicans in California, and who was to be his colleague in his similar work farther East.

At Dubuque he taught in the preparatory department, in order to help pay his college expenses, and he received the highest award in his homiletics class. Then, "urged by that spirit of service exemplified at Dubuque," to use his own words, he accepted a call to open new work among the Spanish-speaking people at and near Denver, Colorado.

Sugar-beet workers form most of the population among whom he labors in Denver. During half the year they are scattered over Colorado, Nebraska and Wyoming. An added

complication, the fact that few of them are employed while living in Denver during the winter, increases the difficulties met in building up a church. Yet a well-attended vacation church school is maintained, with instruction in English except in the adult class, and also numerous community activities. Evening church service, in Spanish, is attended by several hundred people. For other nationalities a morning service is conducted in English; Russians, Germans, French and British live in the neighborhood.

In three years the membership of the church increased from 30 to 134, of the Sunday school from 60 to 200. C.'s work in Colorado is ranked by authorities in the denomination as "eminently successful."

Distinguished positions in American education have been occupied by a number of Dubuque alumni, in addition to scores, both men and women, who have been permeating classrooms in schools of all grades with the spirit of patriotism, Christianity and interracial understanding. Besides the first three referred to below, several others are here mentioned by name, because of their intimate contact with the organic history of the University of Dubuque.

Graduate 29—Dr. H. was born in Switzerland, worked his way through the college and

seminary departments with a brilliant record, took post-graduate work in philosophy in a Western state university, and then became a professor in another state university.

Graduate 30—Instead of remaining in the West like Dr. H., Dr. D. soon after graduation from the college department went East, where he is now executive in the college of education of one of the world's largest universities. He has lectured at the University of Berlin, and he escorted a delegation of prominent educators from Europe to the United States that they might study American educational methods. He is of German-Swiss descent.

Graduate 31—The son of an Indiana minister, Dr. A. was graduated from the preparatory and college departments with a notable scholastic record. He has taught psychology in two Western and three Eastern universities. Now he is director of the psychological laboratory in one of these, the author of several books on applied psychology, editor of a monthly magazine on industrial psychology, and also a consulting psychologist, and is a member of four national societies associated with the psychological field.

Graduate 32—The vice president of the University of Dubuque from 1916 to 1920 was the Rev. John Harmon Burma, D.D., LL.D.,

who since 1920 has been president of Trinity University in Texas. Following graduation from both college and theological departments of Dubuque, Dr. Burma held two pastorates in Illinois and Iowa, then for eight years was pastor at Dallas, Texas, where he began the work for cowboys in connection with cowmen's camp meetings which he has continued ever since. Throughout his career the influence of his Dubuque experience has shown itself in his many activities in Americanization work.

Graduate 33—It was during the administration of Dr. Karl Frederick Wettstone, who succeeded Dr. Cornelius M. Steffens as president of the University of Dubuque, that Van Vliet Divinity Hall was erected. Dr. Wettstone's career has been one of unusual eminence.

He was born in the birth city of the discoverer of America, Genoa in Italy, where his father was pastor of a German Lutheran church. At the age of sixteen he followed the ocean pathway of Columbus to the West. When he reached Dubuque he was master of three languages, but none of these was English. Four years later he was graduated from the college, at the head of his class, and in three years more from the theological department.

He became a naturalized citizen while a

notably successful pastor in St. Louis, after a similar service in a church at Davenport, Iowa. Following his presidency at Dubuque he occupied a like position at the University of Omaha. He is now pastor of Bethany Temple, Philadelphia, one of the largest congregations of Christians in all America.

After the going of President Wettstone to Omaha, Professor William B. Zuker of the chemistry department became acting president. He is now vice president, following the coming to the presidency in 1929 of:

Graduate 34—The Rev. Paul H. Buchholz. President Buchholz is a member of Dubuque's college class of 1917, and of its seminary class of 1920. His master's degree was later received from Columbia University. But in the meantime he had been a student of the University of Mexico, on a fellowship of the denominational Board of National Missions. For seven years he was connected with the Spanish work in the Southwest, for a time overseeing twenty-six mission stations, six day schools, two high schools and eleven minister assistants, all of whom like himself preached only in Spanish. Later he was associated with his former teacher, Dr. Robert N. McLean of Los Angeles, as assistant director of the Spanish work department of the Board.

When the President Emeritus of the University of Dubuque, one evening in 1929, was discussing with "the President's wife" the problem of a successor to President Wettstone, she quietly suggested the assistant director of Spanish work. This "nomination," taken to the board of directors, was followed by his unanimous election.

With the inauguration of President Buchholz in June, 1929, the present era in the history of the university began. The new executive found an institution with a property valued at nearly $1,000,000, an endowment fund of more than $750,000—to double which a campaign for an additional $750,000 is now under way—and an enrollment of 365 young people, who had been born in twenty different lands.

He found also evidence that the opportunities now facing American Christianity called for establishing the University of Dubuque even more firmly than it had been in the past. An adequately endowed and developed university seemed requisite for meeting certain specific needs.

He saw a hitherto unmet need for an institution consciously dedicated to a high task, that of educating American young people for leadership in various national mission activi-

ties. He visualized an educational center which might in fact be considered a University for National Missions.

And he perceived a basis for it, not only in the increasing and multiform demands of the complex civilization of America; he saw it also in the successful missionary activities of so many of the graduates of the university, in its efficient department of religious education, in its notably enthusiastic gospel team work, and in the entire atmosphere of the University's past and present.

Particularly, he recognized a call for work among second and third generations of immigrants, not to perpetuate their own language but to interpret and vitalize for them the heart of American Christianity.

To him there could be no early expectation of ending the work of Americanization. English still needed to be taught; the departments of Spanish, Bohemian and Hungarian work to be given new life and added power; the seminary to be maintained as an essential aid in promoting a unique combination of patriotism and Christianity as long as immigrants enter or their children live in the land; and the influence of the entire university—seminary, college and summer schools—deepened and expanded for Christian brotherhood at home and international Christianity abroad.

All such plans for the future seemed to the new president to be merely an expansion, a development, a natural outgrowth of the university's past. Without exaggerating the uniqueness of the institution, the new president, like the President of the years from 1908 to 1924, saw the university as a distinctively missionary center of education. They both visioned a future for Dubuque that was firmly embedded in its past. The institution was founded in missions, developed in missions, and was continually challenged by and contributory to the missionary enterprise of the Church of Christ in America.

From the days of Van Vliet, the Dutch tailor, to the complex requirements of the Christian task of to-day, the history of the University of Dubuque has been one of courageous adventurings into the future. Its problem of college administration has been one of persevering progress in light that often was dim. With confident trust in God and in the unselfish consecration of the followers of Christ in America, the administration has responded to national emergencies, adapted its methods to suddenly changing conditions, sent hundreds of trained leaders into the church just when the church needed them most, and always fostered in itself a readiness to serve

that church, the nation, and every land. It has steadfastly maintained the double principle that America must be Christian, and that "the field is the world."

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